Zions Herald

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"SPECIALS" MEAN PEOPLE

The Rev. Dr. and Mrs. George A. Fallon of Wesley Methodist Church, Worcester, Mass., chat with Dr. Yoshimune Abe of Tokyo, at a Japanese tea given by Wesley Church's World Vision Commission. (See story on page 3.)

December 27, 1950

FROM COVER TO COVER

Mr. Farnham B. Goulding, lay leader of the Worcester District of the New England Conference, explains how the members of the Wesley Methodist Church in Worcester, Mass., turned an "Advance Special" into A WORLD VISION ENTERPRISE. ..... Page 3

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READERS WRITE

Because

Although I have sent in my subscription—a little late — sorry — I am glad to tell you why I have done so.

Because I believe my family should have a religious paper.

Because I have had it in my home for so many years, I consider it an absolute necessity.

Because I consider it one of the best religious magazines printed, even if I don't always agree with it.

Because it is such a satisfaction to have one magazine which does not carry expensive advertisements of liquor and cigarettes.

You are doing a fine job.

GERTRUDE M. GRISWOLD,
Springfield, Mass.

Does Not Like "Who's Who"

Recently there came a long circular letter signed by Bishop Ivan Lee Holt, also a long blank to be filled out with my life history, for a book entitled: "Who's Who in Methodism."

There is not the slightest reason for my name or that of hundreds of others appearing in such a book, as we are only simple laymen who go to church regularly and pay our tithes.

Our minister told me that he has had three of these letters and they all went into the scrap basket where they belong.

Of course the publishers wanted me to be enough of a sucker to buy the book and push up my ego, which is high enough without this bait.

H. G. MANCHESTER,
Winsted, Conn.

Reply On Israel

After reading the Rev. David Harold Hickey's letter (ZIONS HERALD, December 6, 1950), I looked up the article by Rabbi Elmer Berger to which he made reference. The rabbi's sweeping charges against Zionist Jews are completely without documentation. The passage which Mr. Hickey quoted from Rabbi Berger's article constitutes the whole of his (the rabbi's) discussion of Israel as a contemporary political and social phenomenon, and not a shred of evidence is presented to support the statements made. For the most part, the article is a philosophical discussion of various schools of thought among Jews.

However, the state of Israel was not created in response to *philosophical* problems; it came into being as the only answer for the surviving remnant of European Jewry — for them it was a matter of life and death, not philosophy. No Zionist "intimidation" had to be exercised to make them want to go to Israel. It was Adolf Hitler, not Chaim Weizmann, who "compelled" these Jews to look to Israel. There was no reason for them to look to the "Christian" nations of the world for succor — the "Christian" nations had declined to raise their bars against immigration of the refugees during the period when the Hitlerian extermination campaign was getting into full swing, and when many of the six million who were finally exterminated might yet have been saved. (For proof of this statement, I refer Mr. Hickey to Marie Syrkin's recent book, "Blessed Is the Match.")

With fantastic lack of proportion, Rabbi Berger (citing an unnamed Christian woman whom I take to be Dorothy Thompson) alludes to Zionist thought as a veritable Hitlerian ideology. It is pathetic that this should be necessary, but I must point out certain differences between Zionism and Hitlerism: the Jewish refugees who escaped in the *Exodus* and other ships did not come to Israel with guns in their hands; they did not set up gas chambers or crematoria in which to dispose of the Arab population; they did not come to force the Arab natives out of the country, and it was by no means inevitable that *Arabs who were not native to Palestine should launch an invasion.* (There was never any popular uprising of native Arab Palestinians against the Jews.)

By citing Rabbi Berger's article, Mr. Hickey makes the rabbi's irresponsibility his own. Irresponsible statements about Israel are not made more acceptable by the fact that they come from a rabbi rather than from the editors of the *Christian Century*.

If Mr. Hickey is really interested in settling the problem of the Arab refugees, he would do well to consider what contribution should be made by the Arab countries whose aggression caused the war with Israel. Israel has offered to contribute financially to a just solution, but the Arab nations refuse even to enter into negotiations on the question. Actually, they do not wish a solution, for it would deprive them of their chief propaganda weapon, and of all excuse for the further aggression which they contemplate.

STANLEY LICHTENSTEIN,
Washington, D.C.

Spiritual Growth

One of the most important steps in the line of true conversion is the growth in grace. If the earthly parent is interested in the growth of the child, how much more is our Heavenly Father concerned that there should be a normal and healthy growth in our spiritual lives. It is God's purpose that we should mature into the full stature of His knowledge and likeness. We have been exhorted to grow in grace.

As in nature, so in grace. We have been planted in the soil of the grace of God but God would have the roots of that "hidden life" to become deeper and yet deeper in order that the fruits of grace might become more prolific from day to day. The beauty of the lily is from within and trancends any earthly glory.

It is important that we prayerfully seek to discern the will of our Heavenly Father as to His central purpose in our lives, and when we pray, let our prayer be that of the Apostle Paul: "Lord, what wilt Thou have me to do?"

HERBERT P. DELANO,
Boston, Mass.

Likes Independence

I could not well get along without ZIONS HERALD. I look forward each week to its coming.

I like its independence. So many of our newspaper columns are subsidized that it is refreshing to turn to a paper that does speak out. Long may you wave, not waver.

B. L. JENNINGS,
South Pasadena, Calif.

A World Vision Enterprise

FARNHAM B. GOULDING

"I don't believe in missions," snapped an irritated parishioner to the usher on World Service Sunday. "Very well," replied the alert usher, "take some out — it's for the heathen!" Thank goodness that the days are fast disappearing when people say they "don't believe in missions." The course of events during the past decade has actually made this expression old-fashioned. At least that is what the people think at Wesley Church in Worcester, Mass. and they are working together to prove it.

Wesley's "Advance Special" was accepted at the request of our Methodist Board of Missions and Church Extension. Apparently a missionary in Japan needed the full time support of a church in America. Such a task would mean some real hard work and sacrifice on the part of any local church, but there was the Rev. Andrew V. Harbin, Jr., a native of Texas and a missionary pioneer of sixteen years in the Orient. What would the answer be? What could the answer be to a man who was willing to leave his home, his wife, and his two young daughters to teach the gospel of Christianity to others? The momentous decision was made, and the pastor of Wesley, the Rev. George Albert Fallon, notified the Board of Missions that Andrew Harbin could stay in Japan. How it was done will be related here because a specific pattern was followed and it is being repeated again by the people of Wesley.

The project was undertaken by the local church Board of Missions and Church Extension, under the leadership of Mrs. Charles W. Delano who is a local preacher. Due to the magnitude of the job it was decided to enlarge the board on a constructive basis and give it a special name. To those who are reading this article for the purpose of obtaining the technique in making an "Advance Special" succeed, here is one of the real secrets. A list was prepared of all leaders in the church. In addition to the pastor, the list included the lay leader, the church school superintendent, president of the W.S.C.S., president of Methodist Men, presidents and counsellors of all youth fellowship groups, chairman of the official board and trustees, and leaders of all organizations. This was a cross-section of the entire life of the local church. Then the chairman sent a personal invitation to each person making sure not to disclose the purpose of the meeting but urging everyone to be present for "a special announcement that would effect the whole church."

Miss Carol K. Ericson of Wesley Church chats with Peter A. Aduja, center, of Vigan, Luzon, Philippine Islands, president of the Boston University Cosmopolitan Club and Jarka Kosptal of Czechoslovakia, at a social and tea for 16 Boston University foreign students.

Great preparation was made for the first meeting. A table was set up in the vestry — Peace Conference style. There was a name-card, a pad of paper and a pencil for each person. The presentation of the idea was studied in advance by several different people and they spoke on just that one phase of the project. The entire plan was mimeographed for future reference. (Mrs. Delano will send you a copy if you will write to her at 62 Holden Street in Worcester.) The special meeting was opened with prayer and the plan was revealed to the church leaders.

Here is another secret for those who would profit from the experience of others. A special name was given to the committee to lend prestige and significance to the group. It is called "Wesley's World Vision Commission." The project is referred to as "Wesley's World Vision Enterprise." The church leaders responded favorably to the name. In a nutshell, the idea was to explain the new project to their respective groups and organizations. They were given factual material about Andrew Harbin and specific ideas for raising money. Emphasis, however, was on the educational aspects of the project so that the people of the church would become deeply interested in the "Advance Special" and not look upon it merely as a money-raising project. By stressing this idea, the personal interest of people is aroused and they see the individual or the institution rather than the general cause. Wesley now has its very own Andrew Harbin and they have a direct contact with him. Through this contact, they have a deeper appreciation and understanding of his work.

Subsequent meetings of "Wesley's World Vision Commission" planned a Japanese exhibit on a Sunday evening for the entire parish. Real oriental tea was served by young people in costume and many curios were on display. Japanese lanterns were loaned by a local merchant for decorating the hall. Doctor Yoshimune Abe of Tokyo was the sanctuary speaker. All who attended were richly rewarded, and interest in Wesley's Advance Special was increased. All of these efforts were leading toward the

(Continued on Page 17)

Everybody is interested

The Year In Religion

WINFRED E. GARRISON

Important movements toward Protestant unity, a Roman Catholic Holy Year of pilgrimage to Rome culminating in the promulgation of a new dogma, and a widened interest in the progress of the Jewish State of Israel have been highlights of the past year in religion.

As usual, it can be reported that the churches in America have gained in membership. This is true not only of the churches collectively but of all the larger ones individually. Religious statistics lag by nearly a year. The latest compilation, at mid-year, shows for the preceding twelve months a Protestant gain of 2.9 per cent and a Roman Catholic gain of about 2 per cent in numbers. The Southern Baptists have had a greater increase than any other large denomination.

Considerably more than 50 per cent of all the people in the United States (infants included) are members of churches, though most of the Protestant communions do not count infants among their members. By contrast, the corresponding figure in England is about 17 per cent, divided not very unequally into three parts, Anglican, Protestant Nonconformist and Roman Catholic.

The American free-church system apparently does not spell the death of religion, as is feared by some who are alarmed at the possibility of disestablishment elsewhere. On the contrary, it may be one reason why the churches grow. Another reason is their policy of vigorous evangelism. Methods may and do vary, but the evident fact is that, in a country where church membership is voluntary, the churches which have the most definite and energetic programs for getting new members are the ones that get them.

A United Evangelistic Advance, organized by the Federal Council of the Churches of Christ in America and involving the co-operation of many denominations, began late in 1949 and continued through 1950. An intensive effort for 15 months was planned. One feature of it was the activity of laymen, more than 350,000 of whom had been enlisted for active participation by the end of April.

Meanwhile, many denominations have also continued the special evangelistic programs which were aspects of their postwar campaigns and crusades. The most conspicuous individual figure as an independent evangelist has been that of Billy Graham, young (31) and debonair, whose campaigns have extended from Boston to Los Angeles and who packed the Pasadena Rose Bowl like a New Year's Day football game.

There are other than statistical evidences of the increased vitality of the churches. Such expert and unbiased observers as the Associated Press managing editors, who were interrogated on the subject at their convention at Atlanta in November, generally agreed that they saw a growing interest in religion. One sign of it is the establishment of new departments of religion, or the enlargement of old ones, in many colleges and universities.

The reasons for this growing interest would be a matter of opinion. One suggested reason was that the churches have been more energetic in their promotional efforts, and that "religious people seem to want everyone else to get religion." (This, of course, is just what evangelism means.) Another possible reason is the general sense of insecurity and the feeling that the world's present conflicts and confusions are due to neglect of the spiritual element in life.

Specific issues involving welfare and social justice have had much attention from churches and organizations of churchmen. A study conference on "the Church and Economic Life" was held in Detroit, Feb. 16-19, under the auspices of the Federal Council of Churches. Two-thirds of the participants were laymen.

A World Organization for Brotherhood, an international extension of the National Conference of Christians and Jews, was organized at Paris in July. It sponsored no program of specific solutions, but aimed to stress the moral and spiritual principles upon which the problems must be solved.

The World Order Sunday message of the Federal Council of Churches, Oct. 22nd, approved the "swift action of the United Nations in resisting aggression" in Korea, but added a reminder that all nations have defied God's laws of love, justice and brotherhood, though not all in the same degree.

The American churches in both the North and South, more liberal on the race question than the total communities in which they exist, are moving toward nondiscrimination. At the General Assembly of the Presbyterian Church, U.S. (Southern), there was no segregation; Negroes are admitted to the graduate seminaries of this church. No racial discrimination was seen at the Congress of the Baptist World Alliance. There are constant reports of new interracial churches, especially in California but not only there, including Orientals, Mexicans, Negroes and Caucasians in their membership.

Church World Service continues to function as an interdenominational agency for overseas relief, though it has suffered from some diversion of funds to denominational channels for the same purpose. It is planned that C.W.S. will become a department of the new National Council of Churches.

The list of Protestant movements for union and cooperation should be headed by the National Council of Churches, a merger of eight great interdenominational agencies including the Federal Council of Churches, and

"O come, all ye faithful, joyful and triumphant, O come ye, O come ye to Bethlehem: Come and behold him, born the King of angels. O come let us adore Him, Christ, the Lord."

the International Council of Religious Education. For the consummation of this merger, which has been under consideration for eight years, a delegate assembly met in Cleveland, Ohio, late in November. The specific objective here is not church union but co-operation.

ORGANIC UNION AMONG communions which "recognize each other's ministry and sacraments" was the aim of the meeting of delegates from seven denominations at Greenwich, Conn., Dec. 14-16, 1949. A permanent Conference on Church Union was formed, with representatives from the Methodist, Presbyterian, U. S. A., Presbyterian, U.S. (Southern), Congregational Christian, Disciples of Christ, Evangelical and Reformed, Colored M.E., and African M.E. Zion Churches, the Association for a United Church in America (the Stanley Jones plan) and the International Council of Community Churches. A meeting is projected in Cincinnati, Jan. 23-24, 1951, to receive a plan of union that has been drafted by a committee (Methodist Bishop Ivan Lee Holt of St. Louis, chairman) and transmit it, if approved, to the denominations.

Plans for union between some pairs of denominations have received set-backs. The adverse decision of Supreme Court Justice Steinbrink of Brooklyn, N.Y., on Jan. 26th, blocked union between the Congregational Christian Churches and the Evangelical and Reformed Church, after both bodies had voted for it. A proposed merger of the (Dutch) Reformed Church in America with the United Presbyterian Church failed to receive the necessary degree of approval from either.

Interchanges between Northern Baptists and Disciples of Christ continue, but the movement toward union seemed slowed. Baptists appear to be consolidating their denominational position. The Northern Baptist Convention changed its name to the American Baptist Convention.

The American Unitarian Association at its 125th anniversary meeting in May announced that 75 per cent of its congregations had approved the starting of negotiations for federation with the Universalists.

Church-state relations have had much attention. This is the core of that "sharpening of debate" between Protestants and Roman Catholics which has been noted by some secular editors. The bill for federal aid to schools was — except for a belated minor compromise bill passed in September — deadlocked by the hot debate over public money for church schools.

Mr. Myron Taylor's resignation on Jan. 18th as the President's "personal representative" at the Vatican, with the rank of ambassador, changed the long debate over the justification for an ambassador to the head of a church into a discussion of the propriety of the suggested establishment of formal diplomatic relations with the head of a state which has only ecclesiastical significance. Most Protestants are strongly opposed to such action.

IT HAS BEEN, AND still is, a hard period for foreign missions. The fate of Christianity in Asia is involved in Asia's revolutions. Some missionaries have remained in China and have given brave reports of their work under Communist rule. But a change has come rapidly.

The pressure now is more anti-foreign than anti-Christian. An October manifesto signed by more than 1,500 Chinese Christian leaders (under pressure?) urged all Christians to support the Communist regime and to be alert "against U.S. imperialists' intrigues to rear a reactionary power in China through the medium of religion," and exhorted native churches to cut the tie with "foreign capitalism."

India became a republic on Jan. 26, 1950. The anti-foreign attitude and the sense of self-sufficiency are less intense than in China, but strong enough to revolutionize the missionary problem. The churches in Korea (as in Japan) were forced into union by the government in July, 1945, just before VJ Day. The present religious situation is a complete enigma which the mere return of missionaries will not solve.

The Jubilee Year which began with the opening of the Holy Doors of the four major Rome basilicas on Christmas Eve, 1949, drew an estimated 4,000,000 Roman Catholic pilgrims from Italy and many other countries throughout the world. The encyclical, Humani Generis, of Aug. 22nd, was an important Papal pronouncement on the relations of Catholics with members of other communions.

The dogma of the Assumption of the Blessed Virgin Mary, proclaimed on Nov. 1st, was the first doctrine to be formally defined since the dogma of Papal infallibility was proclaimed by the Vatican Council in 1870. Other outstanding events of the Holy Year were the canonization of seven new saints, including St. Joan of Valois, 15th century French queen, and St. Maria Goretti, a 12-year-old Italian girl who was murdered in 1902 while defending her chastity against a would-be seducer.

PROCLAIMED AS A period of special penance and prayer. the Holy Year saw the Catholic Church facing intensified persecution in the Iron Curtain countries of Europe, especially in Czechoslovakia where mass trials took place of high-ranking Catholic clergymen accused of treason and espionage in collusion with the Vatican.

In the United States, Catholic schools enjoyed a period of expansion. It is estimated that 250 million dollars will be spent for buildings in the next five years, and that more than ten per cent of the nation's children are now in Roman Catholic schools.

The year gave evidence of increasing vitality in the religious life of Orthodox, Conservative and Reform congregations in the United States. Synagogue membership was probably at a record level, while attendance at regular Sabbath services and Hebrew religious schools showed notable gains. — (Copyright 1950 by Religious News Service)

OLD YEAR

Frank P. Fletcher

The book is closed: put out the light.
Midnight is near: Old year, good night!

The book is closed. May the new one hold
Adventures high and love untold!

The book is closed: Put out the light.
God lives and loves: dawn will be bright.

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Mid-Century Prayer

REVELATION 21:1-7; LUKE 2:15-21

Next Sunday is New Year's Eve. The Council of Bishops of The Methodist Church, through the Board of Evangelism, has urged churchmen to make it a day of prayer. Churches will not be asked to follow any particular formula, but they will be asked to lead America in prayers for the peace of the world; prayers for forgiveness of personal and social sins; prayers for the leaders of the nations.

The lessons for the day suggest two profound spiritual bases for the churchman as he participates in the Mid-Century Day of Prayer. The first is the classic passage from Revelation which has been and still is the Christian's vision of a "new heaven and a new earth." It speaks of a day when all men can be intimately related to God. In a phraseology that gives a perfect picture it says, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Read the entire passage in order to feel the immediacy of a personal God. It is a concept that is a prerequisite for meaningful prayer.

The second lesson suggested for the day tells what happened to the people who had gone to the Bethlehem manger and had seen Jesus. They told it abroad, and those who heard it "wondered at those things which were told them by the shepherds." The story to our modern world is still "wondered at" because our sick world has been a place where materialism has been man's only reality. The Christian speaks to the world of a realism that is utterly foreign to the accepted standards of man: he speaks of a world where God is in man, where God dwells with man, and where man is completely devoted to the doing of God's will.

For a day such as this, let the churchman bow down and pray, "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

We Don't Think It Helped

That "get Acheson" statement of some of the Republicans did not help in the current crisis. It is refreshing to see that stolid Republican newspapers have quite generally agreed that the Republican senators and congressmen who signed the negative document could not have made a worse move. Mr. Acheson is not responsible for the bungling in Korea and, moreover, the moves he has made in foreign policy have already proved that he is not only a loyal American but a loyal friend of the United Nations.

The chief trouble with the Republican statement is that it has nothing to offer but McCarthyism as an alternative to Mr. Acheson. The Republicans who have signed the statement have in effect, repudiated Governor Dewey's recent foreign policy statement; they have turned their backs on outstanding fellow-Republicans like Warren Austin and John Foster Dulles; they have put themselves in the very same isolationist position that has long since proved to be an impossible viewpoint. It might even be pointed out that they are holding a position which could give aid and comfort to our Communist enemies.

We don't think that it helped international matters for President James B. Conant of Harvard to put up the trial balloon for the militarists in proposing that every American male be forced to spend two years in compulsory military service when he reaches 18 years of age. Clearly President Conant's proposal is directed to the needed military defense of Western Europe, but he is apparently blind to the Asiatic scene and the growing trouble in Africa. Dr. Conant's plan cannot possibly provide enough manpower to do what he wants done: he says this is the only way to survive. If we are to follow the war psychology, we will

invite wars from more enemies than we will be able to count and there are not enough males in America to provide the army that Dr. Conant wants.

We think that it will help, however, if our nation will take the lead in insisting upon the policing of the world's trouble spots through the United Nations. Clearly we must drive the Chinese Communists out of Korea; certainly we must see to it that a United Nations protectorate is set up for Korea for a long time to come, until that nation, by its own free will, establishes itself as a united and respected member of the family of nations.

When Congress convenes in January the Conant plan will probably be presented for enactment. It is not any longer just a matter of compulsory military *training* — it is now a demand for universal military *service*. If this proposal is enacted, it will announce to the world that we are setting our course for an invitation to war on a universal level.

We believe that churchmen have an obligation to contemplate seriously that path to which our nation should commit itself. Are we to take the lead in establishing justice by productive activity through the United Nations, or are we to announce to the world that we are for war and that we have bowed down to its back-breaking fear psychology ?

Our Award For Christmas Cards

Nothing makes the Yuletide more meaningful than the host of greetings we get from our friends. Our prize for 1950's greeting goes to Professor Charles M. McConnell of Boston University School of Theology. "Pat" has his own picture on his card this year — of course you would never know it — for it is taken from a distance of at least fifty feet and he has his back turned to the camera as he walks down through a wooded road near his beloved "Bush" in New Hampshire. Written under the picture are these words, "Keep going and you will get through the woods into the light."

We give the greeting our 1950 special award because it is one of the most graphic messages of hope we have seen for bewildered mankind. Deep in the woods many of us get lost: we take side roads and crooked paths in our desperation and fear; we back-track; we call names; we lose faith in ourselves as well as our neighbors. But "Pat" sounds the truthful note when he admonishes us to keep on towards the light until we come to the light. The shepherds followed through until they came to the light, and the wise men kept going until they came to the light. It must be the prayer of modern churchmen as they find themselves in the midst of war and hate. "Keep going and you will get through the woods into the light."

The slogan of the Union Central Life Insurance Company fits into this theme and is a worthy part of the Christian's philosophy, "Shadows fall behind you when you walk toward the light."

I Don't Want To Be A Shepherd

The small fry in our Methodist church at Long Eddy, N. Y. were practicing for a Christmas play. When the parts were assigned, one of them said, "I don't want to be a shepherd, I want to be a cowboy." It posed a bit of a problem for the alert pastor, the Rev. Otis Moore, and he has passed it on to the readers of ZIONS HERALD for further consideration.

Several things could be said about the Long Eddy small fry: (1) they might be victims of the modern cowboy rage that has swept the nation; (2) the conscientious objector to the role of shepherd might have been looking for a strictly modern application of the shepherd — (cowboys are pretty fine fellows!) (3) the Long Eddy would-be cowboy might be like one New Englander we know who likes the Methodist bishop here because his voice is like the "Lone Ranger's."

This editor suggests to Pastor Moore that it might be a good idea to have a dramatization of the manger scene with cowboys riding in instead of shepherds; and substitute representatives of the United Nations for the three magi; and let the manger be as it was. After all, the Christ child is ageless and is representative of God who is the same yesterday, today, and forever. People change their occupations, and their clothes, and their moods and minds, and their approaches may be different than those of the people who first approached the manger on the first Christmas. One of the thrilling realities of our Christian faith is that no matter who the man may be, or what his needs may be, he may confidently come to the ageless manger where there is light.

Modern applications of the Christmas story are badly needed. It is too easy to make the event a kind of legendary affair with little or no relation to modern man. The post-Christmas let-down is a tragic commentary on how little the day has meant to us. The desire to keep Christmas in our hearts throughout all the year should have profound personal challenge.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For January 7th.

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How Does Christ Call Us? Mark 1: 1-20.

The Call of Jesus

The call of Jesus to his public ministry is very definitely described by Mark in the opening chapter of his gospel. It was a news item which was reported in the true style of a reporter. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." It was told simply without comment or inflation.

As Jesus came up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. Then came a voice from heaven saying, "Thou art my beloved Son in whom I am well pleased."

There followed the experience of Jesus in the wilderness which lasted forty days. He was tempted by Satan and was with wild beasts and angels.

What has this to do with the subject under discussion — "How does Christ call us?" Are we to look for a call from the opening heavens and an expression of God's approval? Never mind the voices and the opening heavens. What we need is a voice of approval if we are being called to serve God or Christ or to do any work worthy of Christ's followers.

God is not going to call people into His service on whom He has not put His sign of approval. There are people today trying to serve God in a public ministry whose credentials are only their own self approval.

Remember we are not here discussing a call to Christian discipleship but to define Christian service. Jesus won the approval of God by his life in Nazareth.

When we grant that Jesus was the Son of God, and so addressed by the voice of God as he came out of the Jordan, we still have to remember that Jesus was also a human being subject to life's common temptations. In fact Jesus was sent into the wilderness for a set of uncommon temptations to determine his fitness to serve God. Every public servant of Jesus Christ should be given some extra temptations while on trial for the ministry.

What Happened to John The Baptist?

John the Baptist was mentioned twice in Mark's story about the call of Jesus. "Jesus was baptized of John in Jordan." This was the first mention made of John. It was indeed a very high honor which John was given to baptize Jesus. As an evangelist he could put this down in his list of baptisms as number one. He might have gone around telling people about this noble achievement the rest of his life, but for something later recorded by Mark. It is tucked into the story in these rather routine words: "Now after John was put in prison. . . ."

This was not the end of John the Baptist. Herod brought to a tragic end the life of this early evangelist. To please a cruel and sensuous woman, John was beheaded.

Let all evangelists take warning from John's tragic death. It is not safe to make Christian converts. There is always the danger that some obscure convert from a country village or a city street may turn out to be a dangerous radical who believes in upsetting the world as Jesus did. But how was John to know what Jesus would do when he had been given God's approval as a Servant?

The history of Christianity up to and including the present hour is in fact a book of martyrs. Only in the United States and a few so-called Christian nations is it safe to practice Christianity. It is likely to become dangerous here most any day. Already there are men in high places who tell us that Christianity is an ideal to be rather lightly held. We can easily be mistaken for disturbers of the peace. It should be kept well in mind by every convert and evangelist that at any time without advance notice every Christian is likely to be called into active service for God and Christ and the church, or into some dangerous Christian position. Some wild woman may desire your head for disturbing her conscience.

"Come Ye After Me"

When Jesus returned from his forty days of trial by temptation in the wilderness, he began to preach his gospel on every occasion. He did not hire a hall or get a committee of prominent citizens of Jerusalem to sponsor or to underwrite his evangelistic campaign. In fact Jesus never had any sponsors or figure heads to add prestige to his gospel or give it standing. He depended on preaching and practicing the gospel in all of its real and rugged aspects. When Jesus made a statement about some prominent malefactor or some bad situation, he did not submit it to any official body or committee for censorship. Jesus just took aim and fired. The amount of opposition Jesus got was evidence that the shot had taken effect.

Repentance was the message Jesus preached to his world. He called men to repent of their sins, and believe the gospel. Later he called some, including Simon, Andrew, James and John, to become his disciples.

It may be said to the credit of the first men called by Jesus that they quickly responded and "straightway they forsook their nets and followed him." This was not very dramatic but it proved very effective. These men became the foundation of the Christian faith. They left their father Zebedee in the boat with hired servants and did not return to fishing as a livelihood.

If we follow the lives of these fishermen we find them facing hardships for which fishing had scarcely prepared them. They had to face the risks of preaching and practicing a gospel which required all of their devotion and courage and skill. They were not inactive names on a church membership roll. They were the early disciples of Jesus who discovered that they had a new way of life for time and for eternity.

Among the followers of Jesus at this hour, there are hosts of ministers and laymen who are serving God just as truly as did the early disciples.

Wants And Needs

WILLIAM P. KING

THE ADMONITION, do not multiply your wants, appears to be a hopeless admonition in our material and complex age. An estimate is that there are some 365,000 manufactured articles that clamor for a place in our program. Beauty parlors operate by the multiplied thousands. The appearance of some of the patrons does not justify the investment. We are told that of 484 wants, only 94 of them are needs. A century ago the average person had 72 wants and 16 needs.

Socrates said, "I know how many things there are in the world for which I have no use."

William J. Hutchins, once president of Berea College and father of the well-known president of Chicago University, tells the story of a mountaineer who came to town and saw for the first time a stalk of bananas. "Want to try one, Jeff?" asked a friend. "No, I reckon not," Jeff answered. "I've got so many tastes now I kain't satisfy, I ain't aimin' to take on any more." Most of us spend our lives trying to satisfy our tastes and learning new ones. Civilization seems to be based upon the idea of pandering to lovers of new sensations.

The deeper spiritual needs to which science cannot minister are obscured through the abundance of th ngs.

It is said that life in the family has in many quarters come to be measured by the dates of material acquisitions rather than by events in the spiritual fellowship in the family. "When was your baby born?" a woman was asked. "Let me think," she answered. "O, yes, the baby came between the third payment on the radio and the fifth on the automobile."

The multiplication of wants beyond our needs, the piling up of gadgets are not conducive to contentment of mind.

We pursue our wants and neglect our needs. Too often it is true that man begins life as a bundle of wants and departs life as a bundle of woes. The strenuous striving to gratify our wants results in frustration and nervous disorder. In contrast is the declaration of Paul, "Not that I complain of want, for I have learned in whatsoever state I am therewith to be content." If you are driving yourself too hard you are driving for a fall. The black imps of nervous prostration are no respecters of persons. They will torment a saint as readily as they will afflict a sinner. A woman said to her physician, "Doctor, I want you to help me; I'm all run down." The doctor replied, "No you are not run down; the trouble is, you are all wound up."

VARIOUS MENTAL MALADIES and different forms of insanity are outside the range of this discussion. We are dealing with mental disorders that follow a violation of the fundamental principles of religion, and these disorders only religion and spiritual faith can relieve.

The self-centered person is morally blameable. This of course does not apply to certain types of insanity.

The egoist lives in constant want. He is wrapped up in himself. He wants more money. He wants more power. The unhappiest people in the world are the self-centered. General Booth of Salvation Army fame said, "Damnation comes from mirrors, salvation from windows." There are those who live as in a mirror maze, seeing only self, whichever way they turn. Self-centeredness leads to the breakdown of personality and mental abnormality and insanity.

Two major manifestations of ego-centricity are the love of money and the passion for power — both of which may lead to mental abnormality. Dickens, a master psychologist, draws the picture of Scrooge as a greedy, grasping old wretch. The hallucination of seeing the ghost of Marley was certainly a morbid mental state. The cure was a religious awakening, a spiritual transformation. The world was touched with a new glory, gladness supplanted gloom, and love took the place of bitterness.

The love of money is a perilous snare of the soul. In 1932, 79 millionaires of the United States committed suicide. Their great wealth did not produce the happiness which they craved and their minds became unbalanced.

AGAIN, THE CULMINATION of the selfish pursuit of power is set forth by Shakespeare, another master psychologist, in the "Tragedy of Macbeth." Lady Macbeth urged her husband to seek power through the murder of King Duncan. The mental disturbance of Macbeth is manifest in seeing the ghost of the murdered Banquo. The more complete disintegration of the personality is in Lady Macbeth. Her master passion was for power so that there would remain, "For all their days and nights sole sovereignty and masterdom." She reveled in her dream of power and plunged into the abyss of guilt. The faculties of her mind became unhinged. She endeavored to wash imaginary blood stains from her hands.

The attendant doctor said: "Can'st thou minister to a mind diseased? . . . This disease is beyond my practice. . . . More needs she the divine than the physician."

She may have gone unrepentant to her doom, but religion is represented as the only possible cure.

Religion avails and science fails when the mental depression is the result of a selfish course of living. Psychiatry performs a useful service in the diagnosis and treatment of mental maladjustments based on physical causes, and in bringing to light buried complexes. There are many tragic instances of congenital mental defects when both psychiatry and religion fail. One of the finest Christian gentlemen I ever knew, whose name would be familiar to many of the readers, took his own life. The fact is coming to be recognized, even by leading psychiatrists, that there has been an exaggeration of the place of psychiatry.

Dr. Charles Burlingame, an outstanding psychiatrist, laments the popular mania for psychiatric treatment and call for "a re-appreciation of spiritual values." Dr. J. A. Hadfield testifies that in some cases he attempted to cure nervous patients with suggestions of quietness and

confidence but without success until he linked these suggestions with faith in the power of God. He thinks that if there were sufficient faith to overcome fear the work of the psychotherapist would be almost gone. The noted Dr. Hyslop gives first place to the simple habit of prayer for counteracting the emotions of a disturbed mind. To quote another European authority, Dr. J. L. A. Kock, head of a mental asylum, says, "I will not conceal my opinion that the persons most capable of resistance to mental disturbance are those whose safeguard arises out of a living religious feeling." These and other noted authorities agree that the best safeguard against insanity when it is not congenital is spiritual faith.

Some religious considerations indicate the remedy for melancholia that follows in the wake of self-centeredness. Our main trouble is the capital "I." The psychologist William McDougall affirmed that a healthy self-criticism is the best safeguard against neurotic trouble. It is indispensable to a happy life. Judge Logan Bleckly, a noted Georgia jurist, was asked the secret of his success. He replied, "The explanation of whatever success I may have achieved I attribute to the practice of self-criticism." Again we are to cultivate an interest in other people. Paul exhorts, "Look not everyone on his own things, but everyone also on the things of others."

The admonition of Jesus is to say "no" to self. The one necessary relief from the guilt of a selfish life is divine forgiveness. Jesus said to the sinner, "Go into Peace."

The Situation Is Confusing

CLARENCE M. DANNELLY

A RECENT ARTICLE by Thurmond Sensing accused Methodist Church School editors of teaching socialism. This article first appeared in the News Bulletin of the Southern States Industrial Council (No. 89) and was later reproduced in the *Alabama Christian Advocate*. The author falls into an error which the present situation makes possible when the facts are not known. He states that in an early 1950 summer issue of the *"Adult Student* issued by the General Board of Education of The Methodist Church for use in Sunday school," certain socialistic pronouncements were made.

In order to clarify the issue of responsibility for Church School literature, and not to debate the question of socialism which people may feel inclined to argue, I write this article. I do it with kindest motive toward all who in any way may be involved. My only purpose is to present the facts about responsibilities and to advise the church that there is confusion in the present situation.

The Church School publications are not issued by the Board of Education but by the Methodist Publishing House. This house is under control of the Board of Publication and not the Board of Education. The Board of Publication has large responsibility in the type of Church School literature prepared since it selects every member of the editorial staff, including the editor of the *Adult Student,* except the general editor who is jointly chosen by the Board of Education and the Board of Publication. The church school publications perhaps should be but actually are not publications "issued by the General Board of Education."

The situation is thus confusing. The Methodist Church in its legislation establishing the Board of Education holds it, through its Editorial Division, responsible for the production of Church School literature but gives it no voice whatsoever in the selection of the large number of associate and assistant editors who edit this literature. It has a voice only in the selection of the general editor. On his nomination, the Board of Publication elects his entire editorial staff.

I have been on the Board of Education of The Methodist Church since re-union, am now vice-president of the Editorial Division of the Board of Education, and I know who are to be the editors of our church school literature, chosen by the Board of Publication, only when I see their names appear as news items either in secular or church periodicals. This is likewise the way other members of the Board of Education are informed. The Board of Education has no voice in their selection.

It is true that there is a Curriculum Committee, part of whose membership is selected by the Board of Education, other members consisting of ex officio members representing different boards of the church and the Publishing Agents. The editorial staff of the Board of Publication sits with this committee as advisory personnel.

While Curriculum Committee on recommendation of its age group divisions, adopts curricular material and approves treatment in outlines, large elasticity must of necessity be given writers and editors in the treatment of this material. It is under the supervision of editors, obviously, that the literature itself is produced.

Some months ago there was issued to the church a very elaborate report of a committee which studied problems involved in the production of literature. The committee worked for two or three years and reported a set of principles which were to guide the writers of curriculum material. These principles were well received and seemed to promise corrective procedures which many thought were needed in the writing of Church School lessons.

ONE VERY IMPORTANT matter which was included in the report was the treatment of controversial issues. Being a member of that committee, I recall well indeed the feeling that both sides of controversial issues should be presented. This was written into the committee's report but according to occasional critics the suggestion is not always followed. Some writers, these critics claim, seem inspired with the desire to emphasize unduly particular viewpoints which they hold. This gives ground for criticism such as Mr. Sensing makes, this criticism having been especially vocal regarding the treatment of social and economic conditions.

The point which this writer seeks to make is that the Board of Education, save through the joint election of

the general editor and the elected personnel of the Curriculum Committee, has very little voice in the production of Church School literature for which it is held responsible by the *Discipline* or law of the church. There needs to be a clarification of this important problem. Steps toward this end have been taken by action of the last General Conference, namely, in the appointment of committees from both the General Board of Education and the General Board of Publication. The writer happens to be a member of the committee representing the Board of Education and one joint meeting of these committees has been held. Bishop Paul Martin of the Little Rock Area is chairman of this joint committee. It is hoped that out of the joint committee's deliberations may come a report to correct causes for the confusion which now exists. The next session of the General Conference in 1952 will doubtless give this problem the attention it deserves.

There are two viewpoints held in regard to this problem; one, that the Board of Education should be entirely and solely responsible for production of Church School literature with the Board of Publication providing the publishing facilities, selling the material to the local church schools, and financing the Editorial Division of the Board of Education from the profits thus derived. The other point of view is that the Board of Education and the Board of Publication jointly select all associate and assistant editors in the same manner that the editor himself is chosen, namely, by action of both boards. Which viewpoint will prevail or whether the present confusing situation will continue must be decided at the General Conference of 1952. — Taken from the October 31, 1950, *Alabama Christian Advocate.*

Bishops Meet In Prayerful Mood

RALPH STOODY

All sessions of the Council of Bishops, were they open to the public, would reveal Methodism's spiritual leaders often in the act of prayer, but the semi-annual meeting, just held in New York at Hotel McAlpin, December 4-7, was marked particularly in this respect.

There were, of course, the scheduled devotions, but the bishops' sensitivity to the world crisis, intensified by first-hand reports of their colleagues from some of the more turbulent areas, drew them to their knees for unplanned sessions of prayer as well.

Growing out of this mood was the issuance to all Methodists "and to all others who care to join" them, a "Call to Special Prayer." Its content, published last week in this periodical, is suggestive of some of the problems which burdened the bishops.

One message that went out from the council, developing from intercession in behalf of the President of the United States, was addressed to the White House. It read: "The Council of Bishops of The Methodist Church now in session have been vividly conscious of the burdens and responsibilities of this terrifying hour which rest upon you, to which is added the sorrow over the sudden death in your own official family. We wish you to know that we are praying that God may give you and your advisers wisdom and sustain you with physical and spiritual strength. God has been our help in ages past. He is our hope for years to come."

Offering For Korea Approved

The Korean situation, presented by Bishop Arthur J. Moore, vice-president of the Council and president of the Board of Missions, resulted in the following action:

Whereas authentic reports received from Christian leaders in Korea reveal hunger, disease and destitution on a scale wider than we have heretofore known, and

"Whereas this appalling need demands prompt and generous help from the Christian people of these United States,

"Therefore Be It Resolved, (1) The Council of Bishops approves the plan to make an appeal to the church in America, and requests the Committee on the Week of Dedication to add $100,000 to relief in Korea to the 1951 appeal, this amount to be a first charge against the net receipts of the Week of Dedication appeal; (2) We also suggest that, should the total receipts from the 1951 appeal exceed $1,100,000, the Committee on Week of Dedication and the Division of Foreign Missions and the Division of Home Missions and Church Extension give careful attention to the making of an additional appropriation for relief in Korea."

Hear Reports From Mission Lands

Stirring accounts of their official visitations overseas, undertaken in behalf of the Council, were heard from Bishop H. Clifford Northcott (Africa); Bishop W. Angie Smith (Mexico and other Latin American countries); Bishop Roy H. Short (Brazil) and Bishop A. Frank Smith (Europe).

Three bishops who administer areas abroad were present and brought the latest word from their fields: Bishop Paul N. Garber from Europe and North Africa, Bishop Newell S. Booth from the Belgian Congo and Bishop Ralph A. Ward of China.

Next Year's Ecumenical Methodist Conference

Matters pertaining to the program and arrangements for the Ecumenical Methodist Conference in Oxford, England, next August, were presented by Bishop Ivan Lee Holt. He described a proposal currently being discussed pro and con in England, looking toward the possible erection, through the contribution of British and world Methodists, of an academic hall in honor of the Wesleys. The several Jurisdictional Colleges of Bishops are completing their lists of delegates to the coming conference. They will be ready for announcement soon.

In Memoriam

Deaths of the widows of Bishop J. Lloyd Decell and Bishop William F. Anderson were reported to the Council. They will be commemorated at a special service to be held at the April meeting of the Council of Bishops.

Library of the
UNION THEOLOGICAL SEMINARY
New York

Opposes Religion In Public Schools

WASHINGTON, D.C. (RNS) — A resolution opposing religious instruction in public schools was adopted by the Mid-century White House Conference on Children and Youth here.

Prolonged, and at times bitter, debate on the issue marked the closing day of the conference.

The debate was joined when a section on religion recommended a program of spiritual values in public education. The program called for community-wide religious education "in keeping with the laws of the state and the desires of the parents."

Among the projects suggested were the released-time program of religious instruction; the preparation of public school textbooks treating religion "as a social phenomenon," and explaining the tenets of each religious group; accredited religion courses by denominational institutions near college campuses, and attention in the general educational program to non-sectarian aspects of spiritual values.

In place of this recommendation, a delegate offered from the floor a resolution which affirmed the principle of church-state separation and opposed the use of public schools "directly or indirectly for religious educational purposes."

A number of delegates from Protestant organizations joined with Roman Catholic delegates to defend the original recommendation brought in by the section on religion.

Warning that half the nation's children have no connection with religious education at the present time, these delegates asserted that the United States is in danger of raising a generation of atheists and religious illiterates.

After the church-state separation amendment was adopted, the Rev. Ralph Norman Mould, national director of children's work for the Presbyterian Church in the U.S.A., said, "There are certain representatives of the clergy here who are prepared to recommend to our constituents that we disassociate ourselves from this report if it is adopted in its present form."

The final vote was 1,181 to 682 in favor of the church-state separation resolution. Several attempts were subsequently made to reconsider the action and a delegate from the Evangelical and Reformed Church made a determined effort to obtain a compromise wording. But the conference voted down all such moves.

Text of the resolution adopted by the conference was as follows:

"Recognizing knowledge and understanding of religious and ethical concepts as essential to the development of spiritual values, and that nothing is of greater importance to the moral and spiritual health of our nation than the works of religious education in our homes and families and in our institutions of organized religion, we nevertheless strongly affirm the principle of separation of church and state which has been the keystone of our American democracy and declare ourselves unalterably opposed to the use of the public schools directly or indirectly for religious educational purposes."

In other resolutions, the conference voted in favor of federal aid to schools but rejected a clause calling for federal funds to be distributed to all schools regardless of "race, creed, or religion."

After defeat of the clause, Catholic delegates sought to have the conference approve the distribution of federal funds for auxiliary services, including bus transportation, health, etc. This too, was lost on a voice vote.

On a motion from the floor, the conference added to its resolutions a recommendation that "churches of various faiths co-ordinate, strengthen, and expand their religious services and activities for people of inadequate income."

What About The National Council?

The following statements were secured by our correspondent, Dr. Walter L. Nathan, at the Cleveland meeting of the National Council of Churches, in answer to the question: What, in your opinion, is the main benefit due to arise from the new National Council of Churches?

Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York: "I see in the foundation of the National Council of Churches of Christ in the United States of America a parallel in American Protestantism to the foundation of the United Nations in the realm of international policy. We are not merely trying to create a spirit of unity — we are realizing the spirit of unity which God has put into our hearts and lives."

Dr. Walter W. Van Kirk, Federal Council, Department of International Justice and Goodwill: "The National Council of Churches can be a vital factor in the attainment of a just and durable peace. The time has come when Christians must step down from their ivory towers of theological speculation and carry the spiritual fight for a Christian world order into the arena of secular society. If the National Council will enable the churches of the U.S. to do this, a significant step will have been taken in bringing to mankind the peace for which it prays."

Dr. Daniel Poling, editor, *Christian Herald*: "The National Council is the physical manifestation of a spiritual fact that could no longer be ignored: that despite our differences in creed and ritual, we are one body in Christ."

Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church: "The National Council of Churches, by bringing together all interdenominational agencies of the various churches into one body, expresses our unity more forcefully than the Federal Council could. Every move that *expresses* greater unity among Protestants is a step forward in the direction of establishing eventually a true unity of Protestantism."

Dr. Errol T. Elliott, editor, *The American Friend* (Quakers): " The National Council makes us consistent. It *had* to be established

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On Being Owned By One's Possessions"

One day there came unto the Pastor an urgent message that he might go to a far distant city, and so he went. And when his errand was done he took himself about the streets and saw the sights, such as they were. The perfumery, the toggery, the smokery, the bookery and all manner of little shoppes or big.

And he saw the people on the streets, that they were very many, and that every item in the stores was said to be for the happiness of men. The miracles of pictures through the air, of music from a platter and beauty from a jar were a marvel to his simple mind.

Then he thought to himself how happy people should be, for all the world is filled with things for the comfort and enjoyment of man.

And so it was that he taketh his luncheon club pin from beneath his girdle and sticketh it openly upon his mantle where all could see, and he gathered with a throng within the Inn called Commodore. And he sat himself at the luncheon table with the throng.

Near him there sat one whose classification telleth that he is man of much manufacture, and they fell into conversation. And the Pastor rejoiced to know that he was in the company of one who made a "thing" to bring happiness to the human race.

Then was the Pastor brought unto his senses, for even in that very moment the man complained: "I have observed of late that there is folly in the earth, for happiness is not found in owning things, for what a man owns, owns him."

And the Pastor was struck dumb, and the man looked without appetite upon the plate of turkey and dressing, and then he spoke again as if into the bowels of the earth: "What a man owns, owns him."

Then was the Pastor relieved when the company all stood to sing the national anthem, for he had heard with his own ears a confession of a truth which most men learn too late.

to affirm our consistency when we proclaim the universality of the Gospel of Christ."

Dr. Franklin C. Fry, president, United Lutheran Church in America: "The National Council of Churches will bring about closer co-ordination of the specialized work in the departments that take the place of the former interdenominational agencies, with the individual churches themselves."

Lt. Col. Edward Carey, Divisional Commander of Northern Ohio of the Salvation Army, official observer: "This is the greatest thing that has happened in Protestantism in many years. It provides a forum for many voices. I personally think there is a place in the council for the Salvation Army as there is a place for the YMCA and the YWCA."

Offering For German Work

INDIANAPOLIS (RNS)—A special Christmas Day offering of $85,000 will be sought by Methodist churches of Indiana for work in Germany.

Bishop Richard C. Raines of the Indiana Area said the offering is part of a Christmas crusade to take "God's written Word," Bibles and Sunday school material, to the bombed-out churches of that nation.

The money contributed by Indiana's 350,000 Methodists will be used to supply literature "so desperately needed by the Sunday schools and evangelistic missions now struggling with atheistic Communism for the souls of the people," Bishop Raines said.

Part of the money will help establish a religious publishing house in Germany.

Catholics Ask Investigation

TRENTON, N.J. (RNS) — Holy Name Societies of the Trenton Roman Catholic Diocese have asked Governor Alfred E. Driscoll of New Jersey to investigate the administration of Rutgers University, a state institution, after an undergraduate magazine published an uncensored article on abortion.

Earlier protests from Holy Name members, the Knights of Columbus and the Catholic War Veterans of New Brunswick, N.J., had brought a public apology from Rutgers President Robert C. Clothier and the resignation of Student Editor Ivan Sherman and two staff associates.

Further action was demanded, however, by the Diocesan Union of Holy Name Societies. The union urged upon Governor Driscoll that "a stronger administration, more responsive to the public will, be introduced into the life of the university."

Dr. Clothier had expressed regret that "through a series of inexcusable errors" the article on abortion had appeared in the *Anthologist,* Rutgers student monthly. He said that deletions ordered by a faculty adviser were not made by the editors because of lack of time before a press deadline.

The Holy Name letter to the governor described the article as "utterly blasphemous throughout its entire content" and "vile and repulsive as to subject matter and method of treatment from end to end." It said that a stronger university administration "would avoid any possible recurrence of the inexcusable errors which resulted in the publication of the article."

Governor Driscoll was reminded that Rutgers receives annually "many millions of dollars of public funds." The letter said the university "has a great and even more distinct duty and responsibility to the people of the state of New Jersey in the control and management of its affairs, and in this duty it has admittedly and to the dismay of every one, so signally and so critically failed."

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GEORGE E. HEATH, Exec. Sec.
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Maine Church Petitions

PORTLAND, Me. (RNS)—The Maine Council of Churches has distributed petitions to secure the signatures of Protestant voters in support of programs to aid the state's social agencies.

"We the undersigned church people, citizens and tax-payers of the state of Maine," the petition reads, "express our confidence in the programs of the Departments of Education, Institutional Service, and Health and Welfare.

"We wish to see the services of these agencies maintained at an adequate level. We believe that they should be supported by moral and equitable means rather than by means detrimental to the welfare of our state and its people, such as lotteries and other gambling devices.

"Therefore, we urge you, our legislators, to provide sufficient revenues through taxation to maintain or increase the services as necessity demands, and express our willingness to assume the needed additional taxes."

The petition was initiated by the council's social action committee.

At its last biennial session the Maine legislature voted a comprehensive program for the state's social agencies. However, the legislators refused to vote additional taxes to support the program.

But an increased number of aid recipients on the books of the Department of Health and Welfare forced the legislators to return last February for a 10-day special session. At this session they voted money from the general fund to permit the department to function at a minimum level.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Prayer Vigil For Women

LITTLE ROCK, Ark. (RNS) — Sensing the need for a place of quiet and meditation where business women may go to escape the hurry and unrest of the world for a little while, members of the Wesleyan Service Guild No. 1 of First Methodist Church here have established a prayer vigil in the chapel of the Y.W.C.A.

Miss Martha Allis, spiritual life chairman, prepared a book of worship containing prayers, meditation, quotations and references for Scripture reading to be used in the vigil.

The women gather in the chapel for half an hour in the late afternoon. Copies of the New Testament and the Psalms are provided so all may take part in the Scripture reading.

Women who have attended say they have received spiritual strength for the days ahead.

Books Reviewed

"Erasmus And Our Struggle For Peace"

By Jose Chapiro. The Beacon Press, Boston. Price, $2.50.

The Beacon Press, making a valiant effort these days to support the cause of Liberalism in all areas of life, has contributed once again an important book. Its title, "Erasmus and Our Struggle for Peace," is a little misleading but not too much so. Actually the book has 196 pages including a good index. Of this number, however, only 53 are from Erasmus. These pages contain a new English translation of Erasmus's famous essay on peace. Mr. Chapiro gives this section the title "Peace Protests." The Latin title is "Querela Pacis." This is a good translation as it indicates quite clearly the content of Erasmus's great article. It is a protest against the total war-like mood of the 16th century Christianity and not at all a complaint as the Latin *Querela* might indicate.

The major portion of the book is an argument by Mr. Chapiro designed to bring Erasmus's 16th century protest in vigorous fashion against the 20 century. This is well done and well worth reading. It seems to me that Mr. Chapiro spends too much time in attempting a contrast between Luther and Erasmus. The noble religious spirit of Luther is not quite understood and the strange evasive quality of Erasmus's character is forgotten. Also forgotten in this contrast is the fact that a leader must be equipped to lift his people with him. This Luther was able to do and Erasmus was not. This underevaluation of Luther, however, is expected from the pen of a modern liberal.

On the other hand I have only the highest respect for the argument which Mr. Chapiro puts forth and for the great work and contribution of Erasmus. It is quite true now that the militant and intolerant spirit of the disciples of Luther and the other reformers is more of a detriment in our society than is the strong plea of Erasmus for our cooperative life. For those who wish to know what a great peace lover of the past said and how that statement now can be understood, I recommend this book without reservation. — *Reviewed by E. P. Booth.*

"Through Christ Our Lord"

Daily Devotions by Georgia Harkness. Abingdon-Cokesbury. Price, $1.25.

Books of devotion multiply with every publishers' announcement, but Dr. Harkness has given some new turns to this small volume of daily readings. First, the Scripture background is limited to the sayings of Jesus, taken from the first three Gospels. A few words of explanation are given to introduce what is perhaps the unique feature of the readings, pertinent and penetrating questions which the individual worshipper is to apply to himself. Thus the readings become a basis, not so much of inspiration in the usual sense, as of self-examination. Prayers of penitence and dedication complete each reading. — *Reviewed by C. F. Avey.*

"The Blind Spot In American Public Education"

By Clyde Lemont Hay. Macmillan. Price, $2.00.

The reader will quickly guess that the "blind spot" is the failure to teach religion in the general educational system through which most of the youth of our land must pass. The author, well known to Methodists in the field of religious education, is a man with a plan. Nevertheless, he discusses this controversial issue with wisdom and good will. He sketches the background of need for moral and religious values, dealing with the obvious and ominous trends in juvenile crime, rising divorce rate, and secularized living which characterize American society.

For him, weekday schools are not enough. He is confident that those who founded the American system of education were idealists, who had no thought of eliminating religious values. Therefore, the author contends that it is possible to find a common denominator of religious belief and conviction that could be used for presentation to pupils in the classrooms of the public schools. A resume is given of the important report of the special Committee of the American Council on Education, which in 1947 surveyed the whole area of religion in public education. Also, the program of some schools where religion has been included successfully in their curriculum is described. Dr. Hay's volume is recommended to administrators in our school system, as well as to those associated with education in the church — *Reviewed by C. F. Avey.*

"Apostle Of Liberty"

Starr King in California. By Arnold Crompton. Beacon Press. Price, $1.75

This is the chronicle of Civil War days on the California frontier, when men were men and preachers were preachers. Briefly and interestingly told is the story of Thomas Starr King, who was called from sedate Boston to the roaring West, to be the youthful minister of the First Unitarian Church of San Francisco. As such he became the champion of the Northern cause in the Civil War crisis. Not a politician but a preacher, he became the symbol of anti-secession in California, and is honored as the leader who saved that state for the Union. — *Reviewed by C. F. Avey.*

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"A Treasury Of Sermon Illustrations"

By Charles L. Wallis. Abingdon-Cokesbury Press. Price, $3.50.

This new collection of sermon illustrations is very well indexed. The illustrations are grouped under topics such as Life, Mother, Prayer and God. Many of the illustrations are the old and familiar ones. Every preacher is, of course, grateful for any help in bringing his sermon ideas to definiteness through an illustration, but I have a serious concern with such a book as this. The illustrations given have far too little context and can be made to mean something utterly different than they first meant. Also, in very few instances are they properly located. In illustration after illustration I looked in vain for its original source. This book will be an aid to tired preachers, not to thinkers.

It is quite true that all too often our sermons need illustrations and to that extent books of this nature are helpful. — *Reviewed by E. P. Booth.*

"The Christianity Of Main Street"

By Theodore O. Wedel. Macmillan. Price, $2.00.

In this volume Canon Wedel, of the Washington Cathedral and Warden of the College of Preachers, makes a critical and well-deserved examination of the current humanism which multitudes accept today as a substitute for older concepts of religion. He renounces as completely a religion of ideals, religion without God. Jesus, simply as an ideal or an exemplar of the good life, is not capable of solving the really critical problems either of individuals or society. "Men and women, battered by life, cry out for a gospel of salvation, not a gospel of impossible moral perfection," he declares. "Man as his own God cannot create a community of trust and charity with even one fellow human being! What can be expected of him when he attempts to build a whole world of peace and brotherhood?" In view of this failure, the author makes a strong plea for a return to theology, the acceptance of Jesus as the God-man, and the acceptance of "classical" Christianity as a gospel of salvation and the only adequate remedy for the ills of the world. — *Reviewed by C. F. Avey.*

"Nicolas Berdyaev"

By George Seaver. Harpers, N.Y. Price, $2.00.

There is an eternal need for the incandescent religious spirit, and especially for one able to share his illuminating experiences with others. Such a one was Nicholas Berdyaev, but not without a certain diffusion of his luminosity. He brought the mystical and existential quality of Eastern Christianity, with its healthy emphasis upon the Incarnation, to the attention of the Western churches. He was obscure on occasion by virtue of using words too loosely, and on other occasions he was obscured by the tight grip of words upon his soaring vision. His own works, especially "Freedom and the Spirit," "Solitude and Society," and "Slavery and Freedom," deserve careful attention.

In this little volume Mr. Seaver, noted for his recent interpretations of Albert Schweitzer, has sketched charcoal outlines on the canvas. The portrait lacks body and color, but it is an excellent start and one can conjure in imagination the finished work. His six chapters cover the relation of man to God, Christ, Men, Himself, and of Time to Eternity. Most fruitful are Mr. Seaver's suggested comparisons of Schweitzer and Berdyaev.

This reviewer is of the opinion that Berdyaev overemphasized the mystical and existential to the point of distorting the historical. However, Berdyaev remains a worthwhile and significant member of the family of Personalists. Harpers is to be commended for the high quality of its publications in religion. — *Reviewed by J. F. Olson.*

"Satisfaction From The Scriptures"

By Charles G. E. Chilton. W. A. Wilde, Boston. Price, $2.50.

These 35 brief chapters were aired over WMEX in metropolitan Boston. Consequently there may be a local market for them of more substantial nature than will prevail elsewhere in America.

There are 15 chapters based on texts from the Fourth Gospel and 20, nine of which were not radio talks, drawn from the Book of Acts. The author has demonstrated an ingenious skill at alliteration in making his points. Beyond that he plods verse by verse through an unrelieved homiletical application of the obvious. Radio talks are not noted for literary artistry, and memorability is of prime importance. Criticism for literary failure must be softened by the recognition of their original purpose, and perhaps should be redirected toward the publisher for not requiring a re-writing of the material.

The comments throughout suggest a basically conservative approach to the Scriptures. The sections on Nicodemus seem one-sided in their exclusion of the knowledge of the psychology of religious experience and Bushnell's Christian nurture. On Christ, The Good Shepherd, we find almost pure existentialism. The forced alliteration reaches a *reducto ad absurdum* on Pentecost which calls forth as points: "the fulfillment, the figures, the filling, the furor, the finding, the focal emphasis, the force, and the fusion." Why was it published? — *Reviewed by J. F. Olson.*

"Protestant Biblical Interpretation"

By Bernard Ramm. W. A. Wilde, Boston. Price, $1.75.

If you have ever felt the need for a premillennial treatise on Biblical hermeneutics, and surely you must have felt that way after hearing your pastor slip from the true faith once delivered, then this is just the book for you. It is clear that only those who hold to the plenary inspiration of Holy Scripture and recognize it as the *sola fidei regula* have a right to call themselves Christian. The liberals who reject everything in the Word of God that does not measure up to their tastes or opinions, whose religious life is atrophied, and the neo-orthodox brethren who finds passages paradoxical and read their Scriptures existentially have departed from the methods of Christ, the Apostles, the Reformers, and the great scholars of the Christian church.

Hermeneutics is the science or set of rules employed in correct exegesis or interpretation. It may be termed the functional framework of fundamentalist dogma.

The amazing part of Dr. Ramm's study is the distortion of liberalism, his adaption of liberalism's methodology, and the construction, albeit illogically, of a "deductive science." One would expect better logic from a doctor in the philosophy of science. His minimum list of works for exegetical purposes includes Burrows, Bewer, Olmstead, Scott, Moffat, and Pfeiffer. Typical of most Fundamentalists he misconstrues the evidence of archaeology. His chapter on "Inerrancy and Secular Science" shows how Fundamentalism has been defeated by Liberalism, but will not admit it to itself. — *Reviewed by J. F. Olson.*

"Start Where You Are"

By Arnold H. Lowe. Harper. Price, $2.00.

Here are 23 messages of encouragement for troubled minds and uneasy days. They are sermons, couched in easy conversational language, from parson to person. They are never flippant, but rather they are serious and with intent to reach the hearer's deepest needs. The problems dealt with are modern, but the remedies suggested are based in Scripture. It is obvious that the author, a prominent Presbyterian pastor, has been in touch with people and knows their needs. The titles reveal the trend of the book: "Five Ways to Make a Man," "Escape from Futility," "The Only Source of Happiness," "Laymen Are My Saints," etc. — *Reviewed by C. F. Avey.*

"Youth Fellowship Kit, Vol. VIII"

Edited by Clyde M. Allison. The Westminster Press, Philadelphia, Pa. Price, $3.00.

This new kit of programs and topics for young people is a fresh year-round suggestion box for youth leaders. It has workshop materials, discussion topics, and dramatizations. Yet it is not meant to be a crutch for last-minute desperation but rather a seed-box from which meetings to aid Christian growth and decision may be started.

Take the pleasure and insight of working out the very first item, "The Church on Trial." If the home mission study book, "Once There Were Two Churches," is studied, the section in the *Kit* on the Church in the Community would be to high advantage.

Or consider the practicability of the theme, "My Family and Me," which is presented both searchingly and sympathetically. Why not plan for an observance early in the fall of Yom Kippur, Day of Atonement, from the Jewish and Christian points of view? On Reformation Sunday use the Liturgy of John Calvin.

Inserted in the *Kit* under recreation is Elizabeth H. Emerson's play, "Strangers at Home." — *Reviewed by C. D. Brodhead.*

Boston Area Calendar

Dec. 31 — Watchnight Service on WNAC and Yankee Network, Bishop Lord speaking.

Jan. 8 — Combined session of the Boston-Lynn Preachers Meeting and the New England Conference Historical Society, 581 Boylston Street, Boston.

Jan. 8-12 — Christian Education School for Workers in Northeastern Conferences of The Methodist Church, Buck Hill Falls, Pa.

Jan. 12 — Annual Meeting of the Commission on Public Information, New York City.

Jan. 15 — Boston Methodist Social Union, Methodist Family Night. Dr. Ralph Stoody, speaker.

Jan. 18 — United Church Women Institute, St. John's Church, Watertown, Mass., 9:30 — 3:30 p.m.

February through August — Study of Our Ministry — The Advance for Christ and His Church.

Feb. 4 — Commitment Day of the Board of Temperance.

Feb. 5 — Preachers' Workshop — Techniques for a Successful Ministry. 581 Boylston St., Boston.

A City Without Slums Or Poverty

Azariah F. Reimer

With the wish to share some of the joys and thrills of our recent 12,000 mile journey to Hawaii and home again with our friends who read ZIONS HERALD, I am submitting this article. I confess that I approached our first stop, Salt Lake City, with a prejudice against Mormonism and its works. Our visit there was filled with corrected views and delightful surprises. It was harvest time in Northern Utah, and as we traveled through a wide plain bordered by low mountains, the evidence of prosperity and good living were generally apparent, and increasingly more so, as we approached Salt Lake City.

Our scheduled stay in the Utah capital was for two days. When we landed from the Greyhound bus, we were housed in the fine Temple Square Hotel across the street from the Mormon Temple, Tabernacle and grounds. After rest, we strolled for a period about the streets. It took us but little time to discover we were in an unusual community. The city was laid out in equal squares, with wide streets that appeared almost immaculate. The buildings, business and homes, were in excellent repair, and the latter generally surrounded with green lawns, flowers and shrubbery.

After our stroll, we joined the crowd mostly of tourists that poured endlessly into the Temple grounds. We united with a large group near the famous monument to the gulls, who the Mormons allege miraculously saved the first harvest for them from grasshoppers, thus rescuing them from sure starvation in 1848. Our zealous guide, a doctor of the city, glowingly told us the story of the Mormons, their persecutions and sufferings, their labors and the triumph of their faith in this land of former sage brush and desert. He discoursed upon Joseph Smith, their martyred prophet, whose bronze statue is nearby. He told the story of the great temple, and of the world famous Oval Tabernacle whose acoustic properties are unrivaled in any other structure, and then led us into this auditorium seating 12,000, to view the great organ which afterwards we heard under the hands of a great master.

But what he told us of some of the tenets and unvarying practices of this peculiar people was far more interesting than the buildings. Some of these beliefs, requirements and practices it will be well for us to recall here. To be sure, the first of these requirements is an implicit belief in the alleged revelations to Joseph Smith, and the practice of the teachings of the Book of Mormon. This Book we found in the bureau drawer of our hotel room instead of the usual Gideon Bible. Probably the greatest emphasis is placed upon the actual practice of love and brotherhood. To this end every Mormon is required to give one tenth of all his income from whatever source for the relief of the needy, and for the work of the church in all its phases. Education is strongly stressed, and the city's school buildings are models to copy anywhere. On every couple of blocks is one of their neat smaller chapels.

Notable indeed it is that Mormons are not allowed to use alcoholic beverage in any form, and their interdict is also upon tobacco. They are advised to abstain from much use of even coffee and tea. So it is not surprising that liquor vending stores are noticed for their scarcity in Salt Lake City. Naturally some one asked, "What about polygamy?" To this the reply was, "Polygamy was never practised among Mormons by more than two per cent of the people. These did it even as Abraham, Jacob or Moses, and their marriages were eternal." There is no divorce for Mormons. Marriage is regarded as a sacrament, and to endure for this life, and beyond into eternity.

We had two sight-seeing bus trips about the city. It was our delight to find no depressed quarters — no South Ends nor North Ends, nor any ends where congestion and poverty, and inevitable crime prevail. Instead, every part of the city is supplied with beautiful parks, and ample playgrounds for all the people. I asked one of our drivers, "Haven't you any slum section in this city?" He replied, "No, the church, and the city government permit no such conditions to exist here. We care for all the poor in our city, no matter what their religion happens to be."

The writer of this sketch is far from being a Mormon in his beliefs, but he is almost jealous of the devotion, loyalty, cleanness, sacrifice and consistency of these people who wish to be called "The Latter Day Saints." We Methodists would do well to copy these virtues to be found in these peculiar and much misunderstood people. Would that all our cities might be transformed somewhat after the pattern of this city of good neighbors and practical friends.

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A NEW YEAR IDEAL

Walter Spence

"Let us run with patience the race that is set before us." — Hebrews 12:1.

The Master of Life invites us to enlist
In a race for an everlasting prize:
For he who wins will receive a crown
And be admitted to a home in the skies.

Ere we may enter the lists to contend
We must lay aside every cumbering weight,
And put away every clinging sin —
The lust, the greed, the malice, the hate.

Then we must set our feet on the course,
And run with never faltering pace,
Keeping our eyes on the shining goal.
That marks the end of the heavenly race.

We must not heed any *ignis fatuus,*
Nor be turned aside by beckoning wraith,
But press ever onward toward the mark,
Looking unto Jesus, the Author of our faith.

World Communion Sunday In Prison Hospital

The devoutness of a visiting youth group, participating in a Communion service on World Communion Sunday in a Federal prison hospital, made such an impression upon the patients that 52 of 78 present accepted Communion.

"Almost without exception," Chaplain Worth B. Conn (Kentucky Conference) on duty at Springfield, Missouri, wrote the Methodist Commission on Chaplains, "the individual patients stated that they did not realize there were so many devout young people left."

Reporting in detail concerning the service, Chaplain Conn wrote:

"The World Communion Sunday was observed at this institution at the regular Protestant services the first Sunday in October. For a month prior to World Communion Sunday the Chaplain sought to keep in the minds of the worshippers, the deeper significance of the approaching day. No stress was placed on members attending, but great stress was placed upon the spiritual significance of the approaching day. He sought to stimulate a greater appreciation of the common factors in all the Christian denominations.

"For the Sunday morning service the chaplain invited the interdenominational organization at Southwest Missouri State College to conduct the services. This group was brought into the institution without any previous announcement of their coming. This was deliberate on the part of the chaplain in order to eliminate those who would come just for the novelty of having outsiders pres-

ent. There was an average attendance of inmates present, numbering 78.

"The chaplain introduced the leader of the visiting group who conducted the singing. Another of their number read the Scripture. The chaplain led in the meditation and distributed the elements of the sacrament.

"The visiting students were told that they were invited to commune if they so desired, and that the chaplain would give them the signal when they could come to the chancel in a group. They seemed to appreciate this opportunity very much.

"At the invitation time, 15 inmates came to the chancel. The elements were distributed and they were dismissed to their respective seats. When they had returned to their seats and it appeared that there would be no further audience participation, the chaplain opened the gate between the choir and the chancel. The entire group communed. They were dismissed in the same manner that the body of patients had been to their respective seats. When the visitors had returned to their seats 37 more inmates arose spontaneously and came to the chancel for Communion. Of 78 patients present, 52 participated in the Communion.

"The comments that came to the chaplain during the next few days were unique in their likeness. Almost without exception the individual patients stated that they did not realize that there were so many devout young people left. Some of the younger of the patients spoke very appreciatively of the effect that they felt when they saw this group of college students come to the chancel for Communion. Almost without exception each of the younger patients stated that they felt encouragement from the group action. A number of the older patients spoke of remembering their own youthful experiences in church or remembered seeing their own children participate in the church ceremonies. In the mind of the chaplain this explains the spontaneous action of the 37 who came to the chancel after the students were seated."

A World Vision Enterprise

(Continued from Page 3)

ultimate goal of bringing gifts to Jesus on Christmas Sunday morning. These gifts would enable Christ to be born in Japan through the efforts of Andrew V. Harbin, Jr. Each organization planned in terms of $10 a day. Groups, classes and church school departments all worked toward one, two, and even 10 days. Many individuals also selected a special day in memory of a loved one. The great move was on at Wesley: "A day for the Rev. Mr. Harbin, so Christ can be born in Japan." Young and old took up the cry and finally the great dream came true. Andrew Harbin stayed in Japan — and what is more, his wife and two lovely daughters have joined him there, thanks to Wesley's "Advance Special."

ZIONS HERALD 125 YEARS AGO

December 28, 1825

QUERE — Do not those people who excuse themselves in neglecting to subscribe for a religious paper, when it costs but five cents a week, spend five times as much in unnecessary superfluities?

* * * *

The first time I had the pleasure of being in company with the Rev. John Wesley, was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead; to which he immediately answered, — "The Methodists must take heed to their Doctrine, their Experience, their Practice, and their Discipline. If they attend to their doctrines only, they will make the people Antinomians; if to the experiential part of religion only, they will make them Enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence around it, to save it from the wild boar of the forest."

* * * *

An earnest preacher, it is said, makes an attentive congregation; may it not be added that an attentive congregation tends to make an earnest preacher?

Largest Yet

Missionary appropriations for 1951-52, totaling $14,134,566 were made by the Board of Missions and Church Extension of The Methodist Church at the closing sessions of its annual meeting at Buck Hill Falls, Pa.

Of this total figure, $5,964,910 was for the overseas work in 40 countries maintained by the Division of Foreign Missions; $2,429,449 for the work of the Division of Home Missions and Church Extension in the United States and in its outlying possessions; and $5,740,207 for the work of the Woman's Division of Christian Service, both in the United States and overseas. This is the largest missionary appropriation made by the Board since the organization of The Methodist Church from three former sectional churches in 1940.

The board elected three new staff officers for the year 1951-52. The Rev. R. Claude Singleton, director of the Wesley Foundation at the University of Georgia, Athens, Ga., was elected secretary of the Department of Student Work, succeeding the Rev. Caxton Doggest, of Hollis, N.Y., who resigned to accept a pastorate in Florida. The Rev. Dr. Benjamin F. Allgood, pastor of the Camden (N. J.) District of the New Jersey Conference was elected as director of the "Advance Movement" for the Division of Home Missions, and will have offices in Philadelphia. Albert F. Adams, of Philadelphia, was named an assistant secretary of the board's Section of Church Extension.

Because of the death of Dr. Albert E. Beebe, treasurer of the board and of its Division of Foreign Missions, during the sessions of the board, Charles V. Adams, a banker in Montoursville, Pa., and chairman of the division's finance committee, was elected acting treasurer of the division. A special committee will select Dr. Beebe's successor.

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Chinese Arrest Superintendent

Hong Kong (NLC) — The Rev. Felix Paulsen, superintendent of the Schleswig-Holstein Mission in Kwangtung Province in the southern part of China, has been imprisoned by Chinese Communists, according to word received here by the China Branch of the Lutheran World Federation.

Arrested along with Pastor Paulsen at Limchow on Nov. 9th was his leading Chinese pastor, the Rev. Paul Li, the latter's two sons and his son-in-law. All were taken to Canton on Nov. 22nd for trial on charges of "too many associations," it was reported.

A veteran of more than 20 years in China, Pastor Paulsen has been described by colleagues as a "walking saint." Mrs. Paulsen, who is 73, is reported near collapse over the fate of her husband.

The Rev. Arthur S. Olsen, director of the LWF's China Branch, has asked the orphaned mission fields if the time has come to withdraw their missionaries. Replies received from the Berlin Mission and the Rhenish Mission stated that the missionaries felt they should remain on the fields as long as possible. No reply was received from the Schleswig-Holstein Mission.

Boston To Withdraw

Recently the Boston University chapter of the MFSA voted to recommend to its next year's organization that it terminate its membership in the national organization at the end of Jack R. McMichael's present term of office if he is re-elected executive secretary.

The chapter also voted that its executive committee should attempt to find affiliations so that as a group it can join with other groups in expressing its Christian social concern, in the event that the previous recommendation goes into effect.

PERSONS

The Rev. Frank L. Pizzuto, pastor of the Italian Methodist Church of Our Saviour, South Boston, was given a reception by the people of his parish recently on the occasion of his silver anniversary of his ordination into the ministry of The Methodist Church. Dr. Pizzuto has been very active in the religious and social activities of the Protestant churches in South Boston, and was instrumental in organizing the South Boston Council of Churches. He is now chairman of the union services committee, and a member of the Week Day Religious Education Committee.

Featured in the Christmas Sunday music at the Glendale Methodist Church in Everett, Mass., last Sunday was the first singing of "Come to the Stable with Jesus," latest work of the Everett song-writer Daniel A. Twohig. Mr. Twohig, a devout Roman Catholic, attended the service after he had attended his own church earlier in the morning. He is the writer of such well-known religious songs as "I Walked Today Where Jesus Walked" which is currently out-selling Malotte's "The Lord's Prayer."

Mrs. Marion Clay, wife of the Rev. H. Newton Clay, pastor of First Methodist Church, Westfield, Mass., died on Wednesday evening, Dec. 13th at the State Sanitarium at Westfield. Mrs. Clay is survived by her husband and two daughters, Lois, and Ruth. The funeral service was held last Saturday afternoon at the Westfield Church.

New Hampshire News

During the week of Nov. 26th through Dec. 3rd the Methodist church in Claremont, where Dr. Leroy W. Stringfellow is pastor, celebrated its 155th anniversary year. Featured as guest speakers were Bishop Lewis O. Hartman at the opening Sunday service, the Rev. Fred E. Fox, superintendent of the Northern District, on the closing Sunday service, and Dr. William Leslie of St. Mark's Methodist Church in Brookline, Mass., at the anniversary banquet on Thursday evening.

The objectives for the week included a class of 40 new members and redecoration of the Sanctuary.

The Rev. Harold B. Keir, pastor of Baker Memorial Church in Concord, is moving to Springfield, Mass., to take up a new position as executive secretary for the Greater Springfield Council of Churches, on Jan. 1st.

The week of Jan. 15th through Jan. 19th will be given over to a series of group meetings in the Northern District, according to an announcement from the Rev. Fred E. Fox of Andover, N.H. The inspirational speaker for the series will be Dr. Karl Quimby, cultivation and promotion secretary for the Board of Home Missions in New York.

Mr. Otis P. Hoyt of Exeter, has recently been elected president of the New Hampshire Conference Board of Temperance, succeeding the Rev. Franklin P. Frye of St. Paul's Church, Manchester. Mr. Hoyt is also superintendent of the Exeter Church School and an active layman in the church.

Charles V. Adams Honored

A surprise testimonial dinner honoring Charles V. Adams, prominent Pennsylvania Methodist layman, was held Dec. 13th when about 200 members of the Montoursville (Pa.) Methodist Church gathered in the church's social hall.

The Rev. Lawrence W. Lykens, pastor of the church, was the toastmaster and Bishop Arthur J. Moore, resident in the Atlanta, Ga., Area of The Methodist Church, was the principal speaker.

Mr. Adams' outstanding record of activities in the local church, the Central Pennsylvania Annual Conference, and in the church as a whole was outlined in the souvenir program. Mr. Adams had just returned from the Constituting Convention of the National Council of Churches of Christ in the United States to which he was an official voting delegate.

Institute At St. John's

The New England Conference W.S.C.S. will co-operate with the Mass. Council of Church Women in the United Church Women's Institute to be held at St. John's Church in Watertown, Mass., on Thurs., Jan. 18th. The program will be of great interest to church women of all denominations, with leading church women as speakers.

During the morning Mrs. Stanley Cummings will speak on "Race Relations Institute at Fiske University," and Mrs. David Mc Keith will speak on "The Ecumenical Register." A panel on "The National Assembly at Cleveland" will be led by Mrs. Allen Knight Chalmers. Mrs. Ralph Hussey and Mrs. Charles Gilkey will have charge of worship.

In the afternoon workshops will give opportunity for discussion. Subjects discussed will be Christian social relations, Christian world relations, world missions, enriching council programs, building financial relations and extending council work.

The morning program commences at 9:30, the registration fee for which is 50 cents. The afternoon session begins at 1:30 and the program closes at 3:15. Luncheon reservations must be in *before* Jan. 14th to Mrs. Oliver Rollins, 137 Irving Street, Watertown. Mrs. Emil M. Hartl is chairman of the day.

As the W.S.C.S. is giving up the annual winter meeting for this conference, it is hoped that many Methodist women will take advantage of this rare program.

Watch Night On The Air

The Yankee Network will present Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, at 9 p.m. on New Year's Eve in a special 15 minute Watch Night Service of Devotion. Bishop Lord will be assisted by the quartet from Boston University School of Theology under the direction of Dr. James R. Houghton. The program will originate from Boston's Station WNAC and will be available to New England stations that are affiliated with the Yankee Network. Check your local Yankee Network station to see if they plan to carry Bishop Lord's message.

Children's Workers Conference

A children's workers conference on missionary education will be held on Saturday afternoon, Jan. 6th from 1:30 p.m. until 4 p.m. at the Church of All Nations, 85 Shawmut Ave., Boston.

The conference is being held by the Boston District W.S.C.S. children's secretaries, but all children's division workers interested in missionary education are invited, regardless of the district in which their church is located. Assisting with the conference will be Mrs. George W. Eycleshymer, president of the Boston District W.S.C.S.; Mrs. R. E. J. Guild, children's secretary of the New England Conference W.S.C.S.; Miss Dorothy Love, director of religious education at Morgan Memorial; Mrs. Melvin Lawrence and Mrs. Clarence M. Slack, children's secretaries of the Lynn and Boston Districts, respectively.

The new 1951 missionary materials will be presented and practical methods of using them will be discussed, including projected visual aids and handwork activities.

Field Work — Area Council Meeting

Sam Hedrick

The modern professional school includes vastly more than classroom work. In the physical sciences experimentation takes place in a laboratory. The medical profession has numerous clinical opportunities available for training. Similarly, theological education has a wide variety of training possibilities and opportunities. The field work department of Boston University School of Theology is constantly expanding the opportunities for this type of training. One of the efforts in that direction includes the relating of trained, qualified supervisors to the educational processes of the school. The department favors the assistant pastorate under the direction of a mature, experienced minister as the ideal training situation for a theolog.

At the present time there are seventy stu-

dents at Boston University School of Theology who are working in local churches under the supervision of pastors. Thirty-five, or exactly one-half of these students, are in Methodist churches. There are, however, other valuable training experiences available to the students; fourteen are receiving helpful training and experience in youth work through the YMCA; thirteen are gaining experience in social work which will prove valuable throughout their ministry, as they are working at Morgan Memorial. The school, and the agencies in which these men work, co-operate in the supervision of the students in order that their experiences might be educationally profitable. At the present time there are one hundred and nine students in the pastorate; eighty-three are in Methodist churches, eleven are in Congregational. Those who are in Methodist churches serve in all four conferences of the Boston Area, and one is in the New York East Conference.

The school maintains an intimate relationship with all of the district superintendents of the Boston Area. The district superintendents and the director of supervised field work frequently have conferences and they have many occasions for correspondence. In recent years the district superintendents and the faculty of the School of Theology have found an annual meeting advantageous. This year the meeting was held at the School of Theology on Friday, Dec. 1st. Bishop John Wesley Lord, assisted by some of the district superintendents and some of the members of the faculty, conducted a service of ordination in the Daniel L. Marsh Chapel as part of the regular chapel service of the School of Theology.

Following the service of ordination, the faculty and the district superintendents met in the faculty lounge of the school for a discussion of their mutual problems, opprotunities, and expectations for the students who are actually in the ministry while they are, at the same time, preparing for the ministry. These meetings cultivate better acquaintance between the district superintendents and the members of the faculty as individuals, but their major purpose is to enable these two groups, who are working with the same persons, to see how, in their various relationships, they may help the young men grow professionally.

Teachers are often counsellors and sometimes administrators. District superintendents are often counsellors and sometimes teachers. Working together they enable students in the school to have contacts which will keep their academic work vital, while at the same time they are enriching their parish work. The mutuality of this relationship in the training process is symbolized by the fact that at this meeting Dean Walter G. Muelder of the School of Theology, and Bishop John Wesley Lord, co-operate as co-chairmen.

EVENTS

Featured In National Periodical

Betty Thompson

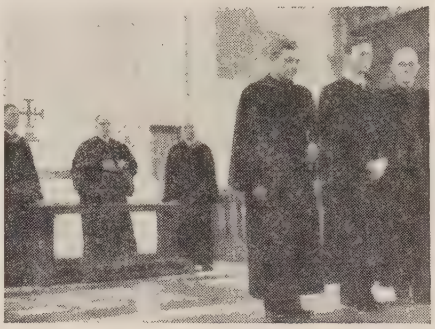

Photo by Toni Taylor

The Rev. William A. Studwell (right center) is shown in the midst of ordination ceremonies. Behind him, (center) is Bishop G. Bromley Oxnam. Others in the picture are District Superintendents of the Northeastern Conference.

A youthful Methodist minister, the Rev. William A. Studwell, who serves a three-point circuit in the New York East Conference, is the subject of "Battle Station," a photographic article with more than a score of pictures, in the December issue of *Woman's Home Companion.*

"The Story of a Decision," as the article is subtitled, traces the young minister and his wife through preparation for the ministry and into his first pastoral charge. The pictures in the five-page lead article were made during his last year at Yale Divinity School and his first weeks of full-time ministry.

Written by Toni Taylor, the article describes Bill and Peggy Studwell's youth in Stamford, Connecticut, where Peggy's father, the Rev. Loyd F. Worley is a Methodist minister, and Bill's is in the insurance business. Of his decision to enter theological school after his return from World War II, the story says, "Together they chose this battle station for today's world."

The feeling of partnership of the young minister and his wife is emphasized. Their realistic appraisal of the ministry and the resulting realization that the monetary rewards would be small is discussed. In reference to the Studwell's two small children, Tommy and Cherie, "they know the basic material needs of their family will be met and they believe in addition a very special security and richness that money cannot buy will be theirs," the caption states. Bill feels, according to the article, that it is "especially necessary now for the church to assert its leadership militantly to deal with the human problems of the people it serves."

As a GI-bill student at Yale, Studwell was director of the Waterwide neighborhood chapel where they lived in a small house adjoining the church. Added to the work of caring for their home and two small children were Peggy's part-time jobs at the church. A graduate of Wesleyan College, Macon Ga., where she majored in dramatics, Peggy was well-prepared for her job as coach for the plays presented by the young people. Bill gained experience assisting his father-in-law, Mr. Worley, with hospital visitation and other pastoral duties in Stamford.

Following his graduation, Bill was ordained a deacon. The ordination picture shows Bishop G. Bromley Oxnam and the district superintendents conducting the service. The Studwells are shown at work in their first appointment, three neighboring churches on the New York-Connecticut border: High Ridge and Sellicks Corner, Conn., and Pound Ridge, N. Y.

The photographer caught them getting acquainted with local merchants, chatting with young people, talking informally with parishioners after church. "As a minister," the caption reads on a baptismal scene, "Bill will belong to the people he serves, sharing the most poignant experiences of their lives, — birth, marriage, death."

The article concludes with the credo of twenty-six year old William Studwell as he begins his ministry:

"I went to war not many years ago to fight against forces that were determined to kill men, or, what is equally insupportable, to steal their freedom.

"Now I am going to war again, I have entered a service in which for the rest of my life I will be fighting those forces which destroy the souls of men, for I know that without God, life cannot have any true meaning.

"I believe the church to be the heartbeat of the community, playing a part in the lives of human beings that can be filled by no other organization of man.

"To serve as part of that church is the work to which I have dedicated my life. What that part is to be, God's will shall determine."

Pre-School Service

Springfield, Mass. (RNS) — Local high school students are attending a church service at 7:45 a.m. every Friday.

The pre-school devotional meeting is sponsored by the Springfield Council of Christian Youth to offset an idea too many young people have — that religion is for Sunday only.

Jack Weldon, council president, who brought the plan to Springfield from a recent state Christian youth meeting, says another value of the get-together is the expanded fellowship.

South Congregational Church was chosen for the weekly service because it is close to all Springfield high schools.

N.H. Drafts Formula To Aid Parochial Schools

CONCORD, N. H. (RNS) — A formula which would permit Roman Catholic parochial and other private schools indirectly to share in state aid was made public here by the New Hampshire State Board of Education.

Slated for consideration by the Legislature which convenes here on Jan. 3rd, the formula was drafted by order of the 1949 Legislature which asked the board to "consider all children of New Hampshire" in working out a state aid plan based on tax relief needs of the state's 12 cities and 223 active towns.

A section of the formula provides that students in private schools who are now "half-considered" in evaluating the amount of money spent in a school district be given full consideration, thus increasing the required total state aid to schools.

Copies of the formula, which is expected to become the object of stormy debate when it faces public hearings, have been mailed to 423 legislators.

The formula is designed to give state aid to all communities that have to spend more than $18 per $1,000 of "adjusted equalized" property valuations to match a minimum yardstick of $175 for every elementary pupil and $225 for each high school student.

Adoption of the formula would place New Hampshire alongside Massachusetts as the only states in the nation recognizing the parochial school load on taxpayers. The formula would affect 132 of New Hampshire's 237 school districts and cost the state from $1,175,000 to $1,390,000 yearly in credits for support of parochial schools.

In an explanation of how it proposes to permit parochial school supporters to share in the new state aid formula, the Board of Education said:

"To determine the adjusted equalized valuation, first determine what per cent the private school pupils are of the total resident pupils of the district.

"Then multiply the equalized valuation of the district by one-half of this per cent, and subtract this amount of equalized valuation from the total equalized valuation.

"For example, take a city with an equalized valuation of $40,000,000 where 40 per cent of its children attend private and parochial schools. One-half of 40 per cent leaves 20 per cent, which when multiplied by $40,000,000 gives $8,000,000 of equalized valuation. This $8,000,000 is subtracted from the original $40,000,000, leaving $32,000,000. This then becomes the recognized base for local taxpaying ability for public school support."

As submitted to the legislators, the new formula plan shows 130 towns and five cities receiving a minimum of $1,346,489 the first year. It proposes a $57,842 subsidy for Rochester and $25,251 for Dover. Portsmouth would get $9,284, Somersworth $7,481, and Franklin, $6,911.

Eight of the 127 benefitting towns would each receive more than $25,000. The highest subsidy would go to Hudson, a medium-sized community near Nashua, which is allotted $72,949.

In its statement sent to the legislators, the Board of Education said that the Legislature should test the constitutionality of the plan as quickly as possible.

Meanwhile, Attorney Franklin Hollis of Concord, one of the state's best-known corporation lawyers and a member of the Education Board, said he felt the plan was legal. He said that its approach to the subject of parochial school aid in an indirect manner would stand the test of a State Supreme Court challenge.

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Chaplains Receive Commendations

The following are excerpts of commendations given by commanding officers to two Methodist chaplains now in Korea:

Chaplain (First Lieutenant) John S. Hinkel (Methodist — Philadelphia Conference) 82nd Anti-aircraft Artillery Automatic Weapons Battalion, care of Postmaster, San Francisco, California.

"The units visited by Chaplain Hinkel during September were constantly subject to enemy artillery and mortar fire. They were spread over a large area and could be reached only by traversing roads harrassed by enemy guerrillas and artillery. Chaplain Hinkel's unceasing performance of duty despite these conditions is greatly to his credit."

Chaplain (Captain) Ray D. Seals (Methodist — North Arkansas Conference) Headquarters Fourth Ordnance Battalion, care of Postmaster, San Francisco, California:

"Chaplain Ray D. Seals, Chaplains Corps, has been very helpful in maintaining the excellent morale of the troops under my command. His untiring efforts in attempting to give the men the proper guidance are worthy of special praise."

Gift To Dickinson

A gift of $75,000 from Irenee duPont, a director and former president of E. I. duPont de Nemours and Company, to Dickinson College, Carlisle, Pa., for the endowment of a faculty chair in memory of his grandfather, a student at the college 135 years ago, was announced recently by President William W. Edel.

The chair will be known as the Alfred Victor duPont Chair of Chemistry. Alfred duPont was a member of the Class of 1818 at Dickinson and studied chemistry there under the celebrated Thomas Cooper, later the president of the University of North Carolina. Before his death in 1856 duPont had advanced the fortunes of the family's growing industrial enterprises through his knowledge in the field of chemistry.

Alfred's father, Eleuthere Irenee duPont, was a founder of the duPont industries and a friend of Thomas Jefferson. It is believed that his son went to Dickinson at the suggestion of Jefferson who also was a close friend of Cooper's.

Service Giving Up 8 Per Cent

Methodist giving to World Service for the first half of the fiscal year shows an increase of 8.23 per cent over the same six months last year, according to figures released in early December by Dr. Thomas B. Lugg of Chicago, treasurer of the Commission on World Service and Finance.

Receipts from June 1st to Nov. 30th totaled $2,870,417.52. This was an increase of $218,159.23 over a similar period in 1949 when total receipts amounted to $2,652,258.29.

Most of the increase came during the month of November with total receipts amounting to $729,113.90 as over against $501,695.75 for November, 1949.

Dr. Lugg's report also indicated that November receipts of $303,146.40 to the Advance for Christ and His Church brought that fund total from June 1, 1948 to date up to $6,208,981.39. The 1950 Week of Dedication receipts received through Nov. 30th came to $681,274.

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Bishop On Visit To Africa

Bishop Dana Dawson of Topeka, head of Methodism's Kansas-Nebraska Area, will sail from New York City Jan. 9th on an official overseas visitation for the denomination.

Delegated by the Council of Bishops to spend three months visiting mission stations in Africa, Bishop Dawson will include in his itinerary Liberia, Belgian Congo, Rhodesia, and Portuguese East Africa.

His many engagements will include addresses at the Liberian annual conference in Monrovia and laying the cornerstone of a hospital at Mutambara. The institution is one of the Advance projects of the Central Kansas conference.

Bishop Dawson is a seasoned world traveller, having made a trip around the world and special tours of overseas missions while pastor of First Methodist Church, Shreveport, La., before his election to the episcopacy in 1948.

On A Wide Circuit

W. W. Reid

A Letter to President Truman

My Dear Mr. President:

May I make bold to urge upon you that, no matter what the seeming provocation, and no matter what the seeming momentary gain, no order or permission go from you for the dropping of an atomic bomb anywhere in the world, now or at any other time.

I am sure that your military advisers have told you — as other experts have told the world — that atomic bombs cannot be effective against forces as scattered as are those opposing the United Nations in Korea, nor in a terrain as mountainous as is North Korea; and that troops under the U.N. banner could not possibly be isolated from the effects of such a bomb, but would suffer along with the enemy. . . .

But it is not for this reason — upon which you have skilled counsel — that I write, but for reasons of simple humanitarianism, concern for America's place in the respect and affection of mankind, and hope for avoiding a struggle that can end only in the destruction of modern civilization, if not in the annihilation of the human race.

It is impossible now— and will be increasingly impossible as yet more deadly bombs are developed — to confine them, if dropped, to so-called "military targets." For the most part, an atomic bomb (as has already been proved) would destroy thousands of helpless civilians. Such use would be, in the eyes of the nations and in whatever history could hereafter be written, another chapter in the book of the most brutal and inhuman "slaughter of the innocents" in which savage men and nations indulged in the world's darkest days. It would forever blot out any fair name now equated with America and Christendom. It would be for us a devastating moral defeat, a negation of every Christian and humanitarian profession we make.

Aside from the moral and humanitarian considerations — and these I hold uppermost — the dropping of an atomic bomb would do three things, each disastrous in its own way:

First, it would immediately cement the forces that now misunderstand America, that use lies and propaganda against America, that point to alleged imperialism and injustice in and by America. It would congeal the fears and hates now prevalent in the world and hurl them against America.

• • • • • •

"Sing, choirs of angels, sing in exultation, O sing, all ye bright hosts of heaven above; Glory to God, all glory in the highest, O come let us adore Him, Christ, the Lord."

• • • • • •

Secondly, that anti-American hatred and resentment would play into the hands of opponents of all for which we say we stand, and rush the nations into a war of such violence, horror and brutality that civilization would survive nowhere on earth.

Thirdly, it would for many a day extinguish any hope that the world may have for a peaceful solution of its economic and political problems through United Nations' consultations. And it would negate anything of value that has come from the Marshall Plan, the U.N. itself, and other national and international world-aids of recent years. It would be the death-knell of the U.N.

May I also, Mr. President, in this connection commend and express appreciation of your recent suggestion that a vast worldwide effort, under U.N. leadership, be gotten under way to reduce *all* armaments, atomic and otherwise. That, in the long run, is the only path to real peace, and to a cessation of this mad war-breeding arms race. May I urge that you continue to give your vigorous leadership to this most hopeful proposal.

Sincerely yours,

William W. Reid

(It is suggested to readers that they also write to President Truman expressing their own convictions on this question of paramount importance to all mankind.)

Women Aid Korean Relief

Buck Hill Falls, Pa. (RNS) — Officers of the Methodist Woman's Division of Christian Service, at their annual meeting here, voted $25,000 for Korean relief work, bringing to $150,000 the denomination's total allotments for that purpose.

Another $25,000 was previously appropriated by the Division of Foreign Missions of The Methodist Church, and $100,000 was allocated in advance from the denomination's Week of Dedication offerings next February.

It was disclosed that the Woman's Division had appropriated almost $2,000,000 for non-recurring expenditures abroad since 1948. The Division has sponsored 55 new women missionaries in overseas fields this year.

The church women decided to expand work among Chinese and Koreans in California. One worker will be assigned to counselling Oriental brides of GIs who have come to the United States, and another will promote women's work in the Asiatic churches of Los Angeles area.

128th Anniversary

The Zions Herald, one of America's oldest religious journals, will mark its 128th anniversary December 1st. Boston Jewry has had frequent contact with its editor, the Rev. Emory S. Bucke, who has won for himself an enviable reputation as a courageous exponent of liberalism and freedom of the press.

In the matter of years, the Zions Herald is probably the great granddad of religious newspapers while we at the *Times*, in comparison, are still in swaddling clothes. Yet, a mutual feeling of deep respect and thorough understanding has been developed during the past years and we might add that the Rev. Bucke even nurtured us during our infancy by contributing stimulating and thought-provoking articles to our columns.

The *Times* and the entire Jewish community of Greater Boston salutes the Zions Herald and the Rev. Bucke on its birthday. We wish you many, many more successful anniversaries. — *Reprinted from the "Jewish Weekly Times," November 30th.*

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Christmas 1950

Edgar Sheffield Brightman

Beyond the clouds, the stars shine on,
Serenely calm and bright.
Beyond the gloom and dark, the sun
Sends life and warmth and light.

Beyond the farthest star shines love
On every sea and land,
Men's hearts and deeds toward peace to move —
God's gentle strong command.

Star of David, Crescent and Star,
Star of Bethlehem —
May every star both near and far
Shine in God's diadem,

His diadem of endless peace,
Reflecting love divine!
Bring freedom, God, bring men release!
Fulfill thy great design!

Tackles $2400 Advance Project

Headed by a committee including D. K. Webster, Arthur Clinton, and Oscar O. Hall, Central Church of Lawrence, Mass., has launched a drive for $2400 for the Advance for Christ and His Church. So far as is known by Central Church, no other church in the New Hampshire Conference has accepted and acted on the Advance Specials to this degree.

Pledges were received on Dec. 10th and among the projects to which this money is being allocated are the following: hospital in Gikuki, Africa, China Emergency Fund, Plymouth (N.H.) Methodist Church, Gulfside Boys' School (Negro lads in Waveland, Miss.), and the Methodist Commission for Overseas Relief.

The Rev. Johnson N. Armitstead is the pastor of the church.

Rural Church Plan

Atlanta, Ga. (RNS) — Every rural pulpit filled every Sunday morning — a project to be made possible by the use of lay speakers — is the new plan for the Decatur-Oxford District of The Methodist Church, the Rev. E. G. Mackay, District Superintendent, announced.

Currently the 86 churches in the district are divided into 40 pastorates. The "old" plan has meant that for many years church services were held only on alternate Sundays, if that often.

"This plan to eliminate 'silent pulpits' in the district every Sunday is a new and ambitious one for areas with rural churches," Mr. Mackay said, "but laymen are enthusiastic about it, and we believe it can be done."

The "every pulpit filled every Sunday morning" plan was decided upon at a meeting of lay leaders and pastors of the district.

At a later date, speakers recommended through the individual churches will receive certificates authorizing them to hold services in the otherwise "silent" pulpits. The plan will get under way on Sunday, Dec. 31st, with special end-of-the-year services in all 86 churches.

Portugal's Protestants

Lisbon (RNS) — Portugal's 1950 census will show a "considerable" increase in the number of Protestants since the last population count 10 years ago, Protestant officials here believe.

Their prediction was based upon what was described as the "enormous" Protestant evangelistic work carried on in Portugal during the past decade.

The 1940 census showed a total population of 7, 722,152, of whom about 94 per cent were Roman Catholics. The rest of the population consisted roughly of 57,500 Protestants, 5,500 adherents of other religions, and 347,214 persons with no religious affiliation.

Protestants in Portugal comprise chiefly Anglicans, Lutherans, Methodists, Baptists, Congregationalists, Adventists, and members of the Scandinavian Alliance and the Church of the Nazarene.

Minister A Santa Claus

Springfield, Mass. (RNS) Dec. 19—The Rev. Glenn D. Glazier, pastor of St. James Methodist Church, is giving Santa Claus a great big assist here.

Every morning Mr. Glazier dons his red suit and whiskers on the fifth floor of a local department store and proceeds to give the youngsters a look at a Santa whom none of the professionals can emulate.

"I'm having an awful lot of fun," he said.

This is his first extended daily engagement as Santa Claus. His goal is the pleasure of Springfie'd children and his own happiness.

Mr. Glazier's idea is that Santa should be given a genuine performance and he's glad his church board agreed he could take a few hours a day to make the approach of Christmas all that children look for.

He chuckles, wrinkles his nose, suggests to boys and girls all the good daily habits they should have, and listens to their needs.

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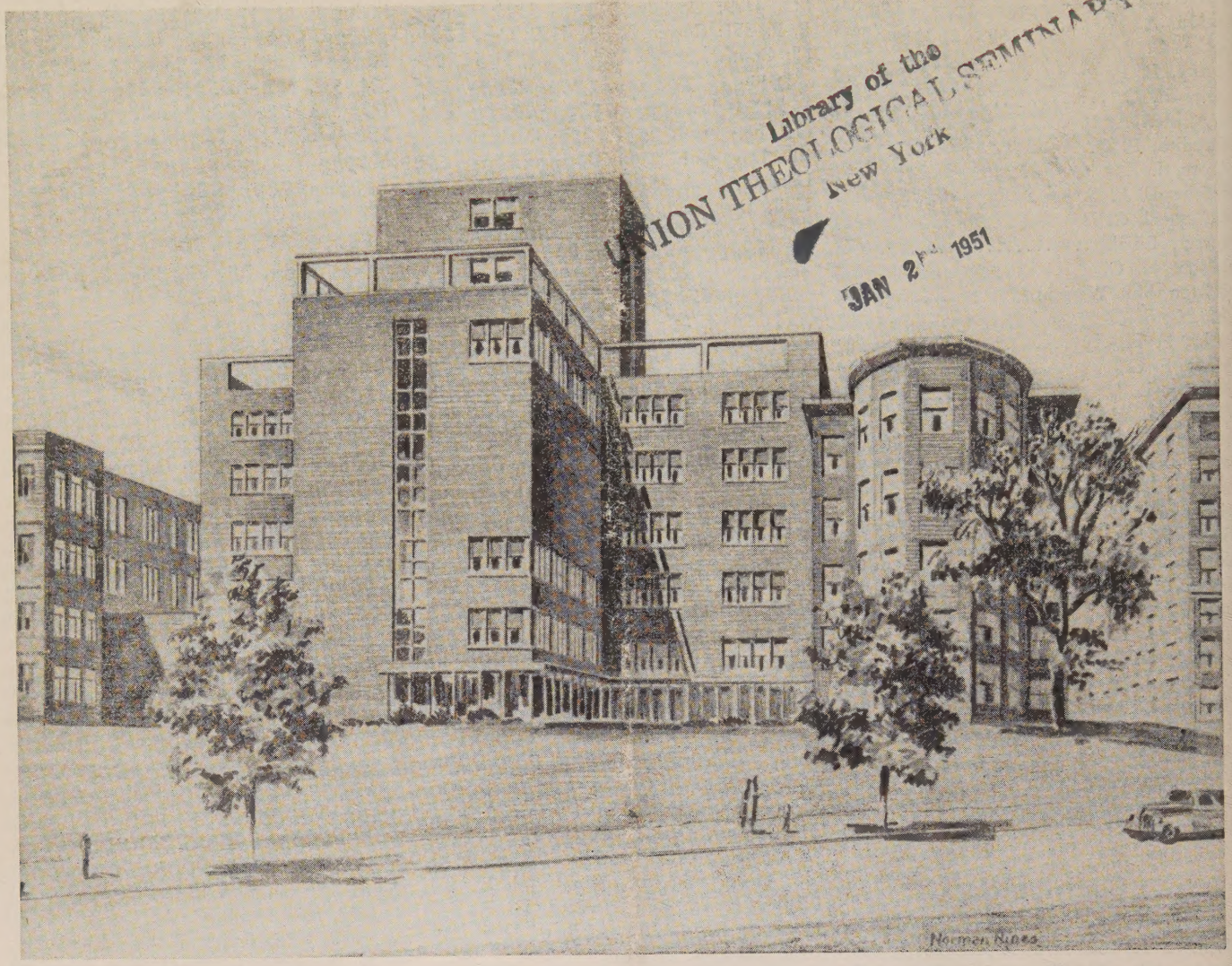

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